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UNITAS

Ecclesia "Clamat ad omnes ut revertantur et inserantur."—St. Augustine

INTERNATIONAL QUARTERLY REVIEW

Organ of the Unitas Association — English Language Edition

Vol. VI — AUTUMN, 1954 — No. 3

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THE MESSAGE OF THE EVANSTON ASSEMBLY

The Second Assembly of the World Council of Churches ended its sessions at Evanston on the 31st of August. For Catholics who are following the Ecumenical Movement, it will undoubtedly be a source of great interest to consult the large amount of matter that such an extensive conference will have furnished. For the present we have available that which may be considered as the essential fruit of the labors expended by the Council, and this is the message addressed by the Assembly to all Christians—and even to all men. This message was approved by a unanimous vote of the delegates; something quite remarkable, for this document is more significant and more positive than one had dared hope for after reading the preparatory documents and the press releases of the first days of the Assembly. We can safely say that the prayers ascending heavenwards on the occasion of this gathering, the prayers of Christians of good will, the prayers of many Catholics desirous of assisting their separated brethren, have had their share in this result.

The message is above all a religious one. One could have feared that its tone would be dominated by a trend deeply concerned with earthly interests, which in themselves are important enough: liberty, justice, and peace. These benefits, to be sure, are not underrated; but right from the start emphasis is placed on the fundamental truth that we have been created for God, and that nothing other than God can satisfy our hearts.

We already know that the doctrinal basis of the World Council, that is to say, the minimum of belief necessary for membership in it, is the dogma of the divinity of Jesus Christ, the foundation of Christianity which both Luther and Calvin firmly retained. The Socinians, many liberal Protestants, and even, it is said, a few Anglican bishops, have called this into doubt. Others have obscured the principle. On the occasion of the First Assembly, a good number murmured against the adoption of this fundamental doctrine, so much so that the question had to be debated at Amsterdam. Now the declaration made on this point in the message is very clear, and every Catholic should rejoice at the thought that delegates representing millions of people separated from the Church of Rome have unanimously approved this profession of faith: "Here where we stand, Jesus Christ stood with us. He came to us true God and true Man to seek and to save. Though we were the enemies of God, He died for us. We crucified Him, but God raised Him from the dead. He is risen. He has overcome the powers of sin and death. A new life has begun. And in His risen and ascended power He has sent forth into the world a new community bound together by His spirit, sharing His divine life, and commissioned to make Him known throughout the world. He will come again as Judge and King to bring all things to their consummation. Then we shall see Him as He is and know as we are known."

The greatest hope for ecumenism lies there—in the common belief in the divinity of Christ. This faith is active in souls to unite them to Christ in accordance with the unity willed by Him. In the process of becoming sovereign enough to bring about that unity, it causes souls to desire it and to strive for it. This is why, after such a clear expression of faith, we should not at all be surprised to meet up with a moving aspiration towards unity. With a direct challenge to the different congregations, the message states: "To stay together is not enough. We must go forward. As we learn more of our unity in Christ, it becomes the more intolerable that we should be divided. We therefore ask you: Is your church seriously considering its relation to other churches in the light of our Lord's prayer that we may be sanctified in the truth and that we may all be one? Is your congregation, in fellowship with sister congregations around you, doing all it can do to ensure that your neighbors shall hear the voice of the one Shepherd calling all men into one flock?"

Indeed, let each one ask himself if he is doing all that he can to discover and to bring into realization the unity which Christ has willed. Let each one ask himself whether he is doing all that he is able in order to give witness to unity so that all men may come to acknowledge Christ. This is what we, on our part, would say to the delegates to Evanston and to those whom they were representing. Since they feel distressed over their divisions, let them not leave to others nor to another generation the task of rediscovering unity. If our separated brethren of the Eastern Churches, for example, were to allow themselves to be won over once more by the desire for reunion, they could quite readily overcome obstacles which, though once formidable, are today much less so. As for other groups, so varied among themselves with some quite close to us and others so far, what can we wish for them other than that they should devote themselves ever more continually and sincerely to the Scriptures for which they have such high esteem. May they come to see in them what the great St. Augustine discerned when he said: "What was predicated of the Church of God which was to spread abroad among the nations? (She was to be) one, built upon a rock, and such that the gates of Hell could not prevail against her." (1)

THE EDITOR

(1) "Quomodo enim praedicta est Ecclesia Dei futura per gentes? Una, constituta in petra, quam portae inferorum non vincant." *(S. Augustini sermones post Maurinos reperti. Miscellanea Augustiniana.* Rome, 1930, vol. I, pp. 286-87).

WHY IS ONE A PROTESTANT? A CONTROVERSY BETWEEN TWO MINISTERS

The last numbers of the Protestant review *Verbum Caro* (1) have carried a debate between two Protestant ministers which is extremely interesting. One of the ministers, Franz J. Leenhardt, had explained his conception of "the reasons and the manner of being a Protestant" (*Verbum Caro,* VII (1953) pp. 24-44). The other minister in turn, Henry Chavannes, criticized this conception and then went on to propose his own standpoint on the matter. In a subsequent issue Leenhardt proceeded to reply to his critic and to justify his own position (Ibid. pp. 156-161). In following the progress of this debate, I was impressed especially by several of the points under discussion.

The Catholic reader, for instance, could not help but admire the fairness with which Leenhardt deplores the fact that many Protestants have a very poor understanding of Catholicism. (He adds, not unjustly, that in their turn many Catholics have a deficient knowledge of Protestantism).

The result is, he declares, that "unfortunately too many Protestants seem to have no other reason and know of no other way of being Protestants than to combat the Roman form of Christianity" (p. 26). Leenhardt himself, quite to the contrary, recognizes that there are many things in the Catholic Church of which Protestants surely ought to approve. "How many Protestants," he writes, "are attracted by Catholicism because they have discovered the authentic richness of the Gospel in its faith! They have found, for example, that liturgical forms can and should foster the interior life and that they actually do so in the case of exemplary persons; ... that the reproaches of magianism only seem valid as long as one persists in remaining within the Protestant frame of reference when evaluating a Catholic Sacrament; ... that clerical tyranny, when regarded at closer range, transforms itself into the touching solicitude of a mother for the children she has brought forth into the spiritual life; ... that obscurantism reveals itself simply as being the prudence of a teacher who has learned from experience not to yield precipitously to the whims of the day and that truth suffers less by progressing slowly but surely than by subjecting itself to illusions which depreciate it; ... that ignorance of the Bible—that defect of Catholicism—is being contended against by the admirable effort to diffuse and to explain the Bible seriously; ... that liturgical formalism is disappearing with the increasing celebration of religious rites in the vernacular and—as is being done over the radio, for example,—by expositions of the different phases of the action being unfolded at the altar."

Why, then, is one a Protestant? Here Leenhardt first of all brings to the fore the reason which for many seems to be fundamental: the

(1) Editions Delachaux et Niestlé, Neuchâtel, Switzerland.

Protestant possesses a different conception of the Church from that of the Catholic. This is true enough, he admits, but is the basis of disagreement really there? Is it not more often the consequence of a deeper underlying principle? In this connection, let us consider an affirmation made by Leenhardt which one encounters rather frequently in our day, but nevertheless a concept with hardly any foundation at all: this is the repeated claim that the Church has not officially defined its doctrine on the nature of the Church. Certainly everything which is held as certain today has not been formally defined. None the less, the Councils of Florence, of Trent, and of the Vatican drew up very precise points which determine the essential features of a treatise on the Church. Thus, whether it has been defined or not, Leenhardt concedes that the Catholic Church possesses a well-articulated ecclesiology.

But, he adds, one is not a Protestant because he rejects the Catholic teaching on the Church; he rejects it because he is a Protestant. We must inquire further: a person is a Protestant because he confesses no other authority than that of the Scriptures, claiming that in Scripture one does not find that Christ founded His Church with the characteristics of the Catholic Church.

Are we then at the end? Not as yet, for the Biblical texts admit of more than one interpretation. Besides, it is not so easy to exclude the Catholic interpretation. If the Protestant were not to insist upon his own tradition, that is to say, upon an authority other than that of Scripture, would he so strongly resist the Catholic interpretation of the Bible? "Therefore," concludes Leenhardt, 'it is not so easy as some believe to be a Protestant" (p. 31).

Nevertheless, we are nearing the solution. Leenhardt is of the opinion that it can be no other than this: the Protestant takes all his religious and philosophical formation from the Bible; the Catholic, in his turn, avails himself of the concepts of Greek philosophy, and this has an attraction for many. At this point Leenhardt writes: "I do not know of any Protestants who are led to Catholicism through the reading of the Bible. (2) On the other hand, specialists in Thomistic philosophy like Gilson and Maritain have led a large number of distinguished minds to Catholicism" (p. 33).

Let us attempt to understand our author's stand here, for the point he makes is of real importance. He grants that one cannot do without philosophy. He thinks that instead of terming reason "prostituted," Luther ought to have simply protested against Greek philosophy. According to Leenhardt, Protestant theologians have not known how to recognize the "philosophical substrata" of their theological edifice. "The Protestant has drunk in the milk of Hebrew philosophy." In this he differs from the Catholic who has made use of Greek thought.

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(2) There are, however, such as Dr. E. Schlier, an eminent German professor of Sacred Scripture, who is a very recent Catholic convert.

There follows a comparison between the Jew and the Greek: the former is eager to listen, to come into contact with people, and to undertake various activities; the latter is more concerned with discerning and understanding, the friend of the constant and the eternal. Let us apply this now to the Catholic and the Protestant. To the Catholic we attributed the philosophy of being; God is the essential Being, while man is a being by participation. The latter possesses a definite nature which sin cannot destroy but which grace is able to elevate to a supernatural state. For the Protestant, the supernatural is inconceivable; the whole nature of man is determined by his relation to God. Once that relationship is broken by sin, man becomes radically corrupt and as one annihilated.

By basing the difference between the Catholic and the Protestant on the idea of nature, and consequently on the conception of sin and of grace, Leenhardt has certainly touched upon a fundamental issue, the very same one arrived at by Luther even before the affair of the indulgences. But can it be truly said that the philosophy of the Bible lies here?

This affirmation has been contested by Henry Chavannes, the other minister. He begins by justifying the reformers in having protested against "all rational speculation in the Church." Yet this hostility towards reason is resorted to only on the religious plane. In every other sphere the understanding retains its validity. In spite of this (and I must confess that I do not understand how) Chavannes admits the existence of "philosophical substrata in the theological structure"; but it is not the philosophy of the Hebrews, which is formless, naive, primitive, and elementary; it is rather that based on Aristotle. "There is room for a Christian theology founded upon a metaphysics which is rationally acceptable, and the Thomism which belongs to our common past is a good example of this" (p. 158).

To this Leenhardt replies by saying that for his part he is not at all a Thomist, and then he proceeds to explain the essence of the Hebrew philosophy which he commends: it is "the conception which characterises the words: Creation, History, and Eschatology" (p. 160). I do not know just what Chavannes would say to this. For my part, I would ask Leenhardt if the idea of creation has not been admirably explained by Saint Thomas, and if even the metaphysical foundations of history have not been solidly posited by the same doctor. As for eschatology, does it really belong to the realm of philosophy?

From this very interesting dialogue which we owe to *Verbum Caro,* there result, it seems to me, three conclusions which mark out an approach to Catholic thought.

First of all, it is necessary to study Scripture to understand the constitution which Our Lord Jesus Christ bequeathed to His Church. Catholics can do nothing more helpful in hastening the end of disunity than by exposing, in the clearest and most cogent manner possible, the titles consigned to the Church in the New Testament. Their

task will be facilitated by the fact that Protestants of today are recognizing more and more the authenticity of the decisive text (Matt. XVI, 15) which establishes the supremacy of St. Peter.

Secondly, one cannot dispense with philosophy, and our Thomistic philosophy has been winning the esteem of our separated brethren.

Thirdly, Protestants are understanding the Catholic position better and better: the necessity of a tradition, the efficacy of the liturgy, doctrinal firmness. Discussion is therefore quite profitable. May it tend to grow apace in the bond of charity under the inspiration of the Holy Spirit.

CHARLES BOYER, S.J.

ECUMENICAL STANDPOINTS

The ecumenical problem is essentially an ecclesiological problem. It has to do with the fact that among Christians different views exist as to the meaning and essence of the Church. And not only different views but also a variety of separate Churches, which in some cases do not acknowledge one another as Churches in the full or true sense of the word.

Practically all Christians admit that the word "Church" can be used in a double sense. It can be used in the sense of a particular human organisation; it can also be used in the sense of an object of faith, i.e. in the sense of a new divine creation. All Christians, Catholics as well as Protestants, who accept the so-called Apostles' Creed and the Nicene Creed, believe in "a holy Catholic Church," or as the Nicene Creed puts it, "one holy Catholic and Apostolic Church." They do not however agree as to the exact meaning of these words, and in particular they differ in their views of the relation which exists between the Church as an organisation and the Church as an object of faith. In this respect there are five main standpoints among Christians. From each of these standpoints a different solution of the ecumenical problem follows.

The Roman Catholic Standpoint

The Roman Catholic Church is by far the largest Christian community in the world. It is called "Roman" because it looks upon the Apostolic See of St. Peter as its centre of unity, or rather as the centre of unity of the whole Catholic Church all over the world and throughout the twenty centuries of the Church's existence. St. Peter, it affirms, transferred the apostolic chair from Jerusalem to Antioch and later on from Antioch to Rome. Since the death of St. Peter, the bishop of Rome claims to be the successor of St. Peter and the inheritor of the particular prerogatives and powers given by Christ to St. Peter in his capacity of Supreme Shepherd of the whole Church, the Vicar of Christ on earth.

Roman Catholic Christians look upon the Church of Rome as simply identical with the Catholic Church on earth. They look upon the Church of the Creeds, i.e. the Church as an object of faith, as a visible reality on earth. This visible reality is considered to be more than a merely human organisation, indeed, a supernatural mystery. As a matter of fact, this is the very reason why the Church is considered to be an object of faith. When the Catholic Christian confesses in the words of the Creed: "I believe in One Holy Catholic and Apostolic Church" he means by this: I believe that there is but one visible Church on earth and that this One Holy Church is meant to include all Christians, that it is built on the teachings and institutions of the Apostles, i.e. on apostolic tradition and apostolic succession, that it

confesses the one, pure, complete and unalterable faith, free from human errors, and that the bishop of Rome is the successor of St. Peter in the apostolic chair, the divinely appointed centre of unity, with which all Christians ought to live in full and unbroken communion. To the Roman Catholic this is a matter not of policy, not of human claims, but a matter of faith. To his mind a full act of faith in Christ necessarily implies the acknowledgment of the One Holy Catholic Church on earth as the Mystical Body of Christ.

This interpretation of the meaning of the Church does not exclude the distinction between a divine and a human aspect of the Church. As a human being the Pope has his weaknesses and limitations in the same way as every bishop, priest, or layman has his faults and shortcomings. There are many and often all too human elements in the way in which particular popes have ruled the Church and have conducted their own private lives. Many measures have been taken in the course of time which later on had to be deplored. Even the responsibility for the various separations from the Church lies partly with the authorities of the Church.

Then there are the many limitations, shortcomings, and failures in the life of Catholics, in the way in which church services are conducted or attended, in the spiritual and devotional life, in the monastic life, in particular systems of theology, in the relations with the world, in politics and diplomacy, and in many other respects.

Judged according to these human aspects, looked upon from a merely human angle, the Catholic Church seems to all intent and purposes to be a human denomination just like every other denomination, i.e. just one particular Church among many other Churches. Non-Catholics often forget that these facts are not denied by Catholics. When non-Catholics feel offended by the claims of the Roman Catholic Church and by the solution it offers to the ecumenical problem, this is mainly because they fail to realise that both these claims and this solution are the necessary consequences of the Catholic act of faith in exactly the same way as the attitude towards the problem as found in other Churches is also the necessary result of the interpretation of the Christian faith as given in these respective Churches.

The Roman Catholic Christian does not concentrate his attention on the human aspect of the One Church on earth. He knows it is there. But he also and in the first place makes an act of faith in the Church as the Mystical Body of Christ. This implies that he believes that Christ is the divine Head of the Church, and the Holy Spirit the indwelling and hidden life of the Church. It is through the Holy Spirit that Christ guards the unity and purity of the Church, i.e. that Christ keeps the Church from falling into pieces and keeps the authoritative teaching of the Church from being corrupted by human errors.

The Unity of the Church, the Faith of the Church, the Sacramental Life of the Church are supernatural realities which are fully

in the hand of God and can in no way be marred or corrupted through human sin and error.

This is why a breach of communion with the Apostolic See, according to the Roman Catholic, necessarily brings with it a breach with the Church and all that this means (disorder, uncertainty as to the true interpretation of the Bible, and a weakening of the sacramental and supernatural life of grace). The Roman Catholic does not deny his human limitations and shortcomings looked upon from the personal side. What he very emphatically denies is this, that by the separations of various bodies of Christians from the Church, the Unity of the Church has ceased to exist, that truth no longer can be known with certainty, and that the supernatural life through the Sacraments is no longer a reality.

These supernatural realities which are always safe within the Church through the faithfulness of Christ and the power and assistance of the Holy Spirit are in a state of very acute and actual danger in all Christian bodies, Churches, or denominations which have broken away from full communion with the One Catholic Church on earth. This is why all these Churches are burdened by a load of dogmatical, exegetical, theological, liturgical, ecclesiological, spiritual, and practical problems. These never will find a real and lasting solution so long as a complete communion with the one real and actual Church of Christ has not been restored.

It may not be easy to express in a few words what are the foundations, implications, and consequences of the Roman Catholic teaching on the Church. But once having grasped its real contents and meaning no one will find it difficult to understand why, according to the belief of a Roman Catholic Christian, there is but one real and lasting solution to the ecumenical problem.

This solution is submission to the authority given by Christ to St. Peter and his successors in the Apostolic See and full acceptance of the Catholic Faith as it has been faithfully handed down through the ages in the Church under the unfailing assistance of the Holy Spirit. When the Roman Catholic speaks of infallibility, he does not think of any personal and human form of infallibility. He thinks of the infallibility of Christ and the Holy Spirit as it is visibly manifested in the Church in particular ways or through particular means ordained and instituted—as the Roman Catholic believes—by Christ himself. The expression "submission to the pope" must not be taken in any human sense, but as an act of faith by which one fully submits to the truth as revealed by God and as kept safe and sound in the One Church of Christ, which is to be known by its unbroken communion with the Holy See.

The Greek Orthodox Standpoint

By this is meant the standpoint of all those Churches, Greek or Slavonic, which live in full communion with the Ecumenical Patri-

archate of Constantinople, and also the standpoint of Churches which have the same dogma, liturgy and church-order, but live for some reason or another in a state of schism with the Greek Orthodox Church.

The main difference between the Greek Orthodox and Roman Catholic points of view is that the former emphatically denies that Christ has given to St. Peter a standing and authority in the Church apart from and above the standing and authority given to all the Apostles and their successors. In other words, the Greek Orthodox Christians have rejected the special claims of the Pope and in consequence all dogmatic pronouncements of the Roman Church made since her breach with the Greek Orthodox or Eastern Orthodox Churches. They deny that the Apostolic Chair of St. Peter in Rome is the centre, symbol, and guarantee of the Unity of the Church. They reject the teaching authority of Rome and of the Church in communion with Rome. They adhere as faithfully as they can to the Christian faith as it has been formulated and interpreted by the seven Ecumenical Councils of the undivided Church of the first ten centuries. The breach with Rome did not become definite until 1054 A.D.

This repudiation of the Roman claims does not prevent the Greek Orthodox Church from keeping to the conviction that the Church of the Creeds is a visible Church on earth and that there is but one true Church and one true faith. The Christian truth cannot be found along the road of ecumenical discussions. It belongs only to the Church to declare what is truth and what is error. Right from the beginning of the Ecumenical Movement many Eastern Orthodox Christians have joined the Movement, and some Churches have officially become members of the World Council of Churches on the explicit condition that such membership would not commit them to any particular view as regards the right of existence of other Churches and the validity of their Sacraments.

In order to avoid all misunderstanding on this point a declaration was read at the Faith and Order Conference at Lund in 1952 in the name of all Orthodox representatives in communion with the Ecumenical Patriarchate of Constantinople. In this declaration the following statements were made:

"In the Greek Orthodox Church the individual theological opinions have no value whatsoever in themselves. It is the whole Church, clergy and laity, and above all her Hierarchy, the totality of her Bishops, not as individuals but in Holy Synods, that expresses the teaching of her Faith.

"This being the case, the Hierarchy of the entire Greek Orthodox Church reserves for itself only the right to decide what is wrong in religious matters and to pronounce what is compatible or incompatible with her Faith.

"That is why she allows her theologians, professors of theology in the Orthodox theological schools, and above all her representatives at conferences, to make only positive and definite statements about

our Faith without being involved in sterile disputes or voting for resolutions on matters of faith, worship, and order, which cannot be settled in this way."

And then follows the reason for all this in a subsequent quotation:

"That is not a new thing; it has always been so *because* the Greek Orthodox Church knows and proclaims that she is not dealing with human teaching and human precepts but with divine ones, and no one has the right to confuse these with individual opinions about them. She is the whole and holy Church, the Body of Christ, the only mandatory agent of the Apostles. So she only can define the Faith. And we are sure that this is a proof of her uniqueness."

Here we have the same identification of a particular visible church with the Church of the Creeds, the Church as an object of faith, as we met with in the case of the Roman Catholic standpoint. There is only one dogmatic difference. The Roman Catholic Christians believe that Christ has given a special apostolic authority in the Church to St. Peter's successors. The Roman Catholic claim to exclusiveness is based on the fact of a full and unbroken communion with the Apostolic See, i.e. with the Supreme Pastor of the Church, with the Vicar of Christ on earth. The Roman Catholic finds it very difficult to see on what facts the Greek Orthodox claim to exclusiveness is based. Once being separated from the Apostolic See, any Church which is convinced it possesses the truth in its fullest and purest form (and which Church is not convinced of this?) might insist on the same claim to exclusiveness as the Greek Orthodox Church does. As a matter of fact, particular Calvinistic Churches have claimed to be true Churches on the sole ground that they only confess the Christian Faith in complete accordance with God's Holy Word.

The reason why Eastern Orthodox Christians take part in the Ecumenical Movement is that they have been invited to do so. They look upon it as a demand of Christian love not to refuse to accept the invitation. They have come to take part in the ecumenical conferences mainly in order to bear witness to the full and unchangeable Orthodox truth, to join in the ecumenical prayers for the restoration of the lost unity among Christians and to wait for a heavenly wonder of divine grace, by which the eyes of all Christians are to be opened and all would accept the truth of the Orthodox Faith.

The one solution to the ecumenical problem according to the Greek Orthodox standpoint would be a full acceptance of the Orthodox Faith by all Christians and completely entering into ecclesiastical communion with the Orthodox bishops through the acceptance of valid episcopal ordination.

To the Roman Catholic, reunion is first of all a matter of obedience: obedience to the authority given by Christ to the Church in communion with the Apostolic See. To the Greek Orthodox, reunion is first of all a matter of faith and sacramental intercommunion.

The Anglican Standpoint

The Anglican standpoint might be defined as the standpoint of historical continuity and comprehensiveness.

The Anglican Communion is a communion of about a dozen independent Anglican Churches, which look upon the "Church of England" as their mother-church, and which live in full intercommunion one with another and are bound together under the leadership of the presidency of the Archbishop of Canterbury.

One of the main characteristics of Anglicanism is its Biblical simplicity. A Christian is one who believes the good tidings of God. To these the Bible bears testimony in many different ways. The Gospel is a matter for life, not for theoretical exploration. There is nothing to be said against a sane and simple theology as such, but theology and dogmatics ought not to become a burden to the life of the individual Christians. The doctrine of the Church should be put in plain and simple words and should confine itself to the main facts of Christian Revelation. Anglicanism is a fruit of the very happily balanced, sober, and practical English mind. The life of the Church finds its expression in a beautifully worded and often beautifully sung English Liturgy, which finds a particularly appropriate architectural setting in the many fine and impressive English cathedrals.

The services of Morning Prayer and Evening Prayer combine the singing of the Psalms and the reading of lessons from the Old and New Testaments. The structure of these services clearly reminds us of the structure of the Breviary, as the structure of the service of Holy Communion reminds us of the Roman Mass. Yet this is more a matter of outward form than of dogmatic belief. The typically Anglican liturgy must be looked upon as a result of the application of the dogmatic principles of the 16th century Reformation to the mediaeval liturgical books of the Roman Catholic Church.

Anglicanism has very much in common with all other Christian Churches. As a matter of fact, there is hardly any dogmatic view, any type of liturgy, or way of spiritual life to be found anywhere in the whole Christian world, which does not find its adherents or devotees within the Anglican Churches. The Anglican Churches have in the course of their history attained the largest possible measure of comprehensiveness.

In consequence of the fact that they attach a very great importance to historical continuity, the Anglican Churches have clung to the episcopal "Book of Common Prayer"; a great place is given to the form of church-order, although but a minority of Anglicans would interpret episcopacy in a Catholic sense. It is because from the days of the Apostles there have always been three orders in the Church, those of bishops, priests, and deacons, the priests and deacons deriving their ecclesiastical powers from episcopal ordination, that the Anglican Churches look upon their bishops as the successors of the Apostles in

the line of a truly historic Apostolic Succession, the Archbishop of Canterbury being looked upon as the rightful successor of St. Augustine, the first Archbishop of Canterbury.

This emphasis on historical continuity, however, has never prevented the Anglican churches from widely opening its windows to the inflow of new Christian thought and devotions from anywhere. This typically Anglican attitude has led to a no less typically Anglican solution of the ecumenical problem.

According to the Anglican standpoint, all Christians who believe the Gospel and have been baptized must be looked upon as members of the Universal Church of Christ. The separate Churches must be brought to reunite on the basis of what is called the Lambeth quadrilateral, i.e. on the basis of the acceptance of:

1. the Canon of Holy Scripture.
2. the three Ecumenical Creeds.
3. the two Sacraments of Baptism and the Lord's Supper.
4. the Historic Episcopate.

These points have to be accepted as facts. The interpretation of these facts is a matter of patience and time. The Churches must get to know and understand one another; they must learn to appreciate the richness of other Churches and to acknowledge their own limitations and defects. The Churches must become ready to learn from one another. They must try to reach a larger measure of mutual understanding and co-operation, until the time has come for practical negotiations and for actual reunion. This will be a historical process, in many cases perhaps a prolonged and wearisome process; a process, however, which will not have attained its ultimate end until all Churches existing in the world will have reunited in one visible Church, the Universal or Catholic Church, which ultimately through God's grace will put an end to all sorts of heresy and schism.

The Reformation Standpoint (Lutheran, Calvinistic, etc.)

Although there are slight differences between Lutheran and Calvinistic views as to the Church, all big Lutheran and Reformed Churches essentially agree in this respect. Most of these Churches are—at least originally—State Churches or National Churches. Their ecclesiological views are based on the principles of the 16th century Reformation.

From the Reformation point of view, a distinction is made between the divine and the human aspect of the Church but in a completely different way from the Catholic point of view.

The Reformation ceased to look upon the visible Church as a mystery in this sense, that this one and particular Church on earth with these particular outward marks (like the Apostolic Chair, Apostolic Succession, a living teaching authority, a confession of faith kept free from error by divine assistance, the seven Sacraments, the priesthood, the sacrifice of the Mass) is to be looked upon as a divine institution with divine prerogatives and rights.

According to Reformation principles, the Church as an object of faith (i.e. the One Holy, Catholic, and Apostolic Church of the Creeds) is a spiritual communion. It is the hidden communion of all true believers in God and in Christ, no matter to what outward "Church" they belong. It is known only to God who the actual members of the Church are. And it is only the spiritual Church which exists that is to be judged according to divine right. The outward Churches are human organizations. The rules and principles of these organizations are binding on their members in precisely the same way as the members of any other form of human communities are bound by certain rules and principles. In no case, however, may the rules and regulations of any particular Church be confused with divine laws, nor are there any rules or principles binding Church members in their consciences as by divine right.

This does not mean that the Church of the Creeds should be looked upon as solely and exclusively invisible. The invisible Church of God visibly manifests itself on earth in human forms of ecclesiastical organisation. This organisation need not necessarily be a world-wide organisation. On the contrary, owing to the fact that there is a vast multitude of nations, each with its own language, culture, national characteristics and ways of living, the normal state would rather be that of every nation having a Church of its own. Every Church should have a simple form of organisation according to New Testament models; every Church should at least have an orderly and officially recognized ministry, a generally accepted confession of the Christian faith, an orderly church service with the regular preaching of the Gospel as its main function, but also with the use of the Sacraments of Baptism and the Lord's Supper which, according to the New Testament testimony, have been instituted by Christ before He left this earth. These two Sacraments are to be looked upon as sure tokens of God's grace towards sinners, as a confirmation by way of outward signs and pledges of the message of salvation offered and preached in the name of Christ, i.e., in the name of God.

Now whenever the pure word of God, i.e., the Gospel of Christ is preached, the true Sacraments are celebrated according to Christ's institution and intention (i.e., free from all sorts of additions, ceremonies, and devotions of human invention), and Christians openly testify to their Christian faith by a life according to God's will, the Church becomes visibly manifested here on earth. This means that every Church, Catholic or Protestant, and every individual Christian may in a way contribute to the outward and visible manifestation of the hidden and, as such, invisible Church of God, which is one of the objects of the Christian faith.

Faith stand opposite to sight. What men see on earth is a divided Christendom, split up into many Churches. All these Churches know their vicissitudes. All of them have their weaknesses and limitations. No one of them is completely free from error or from spiritual dry-

ness and indifferentism. All Churches are communities indeed of believers, but of believers who at the same time are also sinners. In all Churches true and false believers dwell together. There are no infallible authorities and no absolutely sinless saints. The visible Churches are all of them very imperfect manifestations of the One invisible Church of God.

Therefore, only the invisible Church can be an object of faith. Notwithstanding the fact that on earth it is a multitude of Churches, each with its own particular temptations and imperfections, that is an object of *sight*, it is *faith* that confesses that there is still but one true Church of God, which lies hidden behind the earthly reality of a broken and divided Church and which but very imperfectly expresses itself in the life and the doctrine of the various Churches on earth.

So on the one hand, the necessity of a visible Church with particular rules and regulations, with an official confession of the Christian faith, with a regular preaching of the Gospel and celebration of the Sacraments during well-ordered church services, is fully maintained, while on the other hand the reality of there being but One Visible Church of God on earth, a Church, which is a divine mystery based upon the inspiration, guidance, and assistance of the Holy Spirit, a Church which acts on divine authority and binds its members by divine right, a Church which in particular respects is infallible and indispensable, is denied and repudiated. Such is the Reformation standpoint on which all Lutheran and Reformed Churches, notwithstanding their minor differences, firmly agree.

It stands to reason that the Christian Churches, which have accepted the ecclesiological principles of the Reformation, see the ecumenical problem in their own way and offer a solution of their own. In consequence of the large representation of these Churches in the World Council of Churches and owing to the fact that two of the most energetic and ablest leaders of the World Council are stern Protestants of the Reformation type, one sometimes gets the impression that the development of the Ecumenical Movement and the character and methods of the World Council of Churches are largely influenced and determined by the principles of the Reformation standpoint.

The danger of the development of the World Council of Churches being forced into one particular direction has of late been aggravated on the one hand by the retiring attitude of the Greek Orthodox Churches and on the other hand by the insistence of the Free Churches and communities of a sectarian point of view of a larger and fairer representation in the leading of the World Council. The emphasis seems to be shifting gradually from a Catholic and Anglican to a more extremely Protestant way of conducting the affairs of the World Council of Churches.

The ecumenical solution offered by Christians who hold the views of the Reformation is as follows:

The primary source of a man's becoming a Christian is the preaching of the Gospel of the word of God. This word of God is nowhere else to be found than in Holy Scripture. Nothing whatsoever may be presented to any man as divinely revealed truth unless it be clearly taught by Holy Scripture. It is through a genuine act of faith in the truth of the Gospel that men become Christians and at the same time members of the one spiritual and hidden Church of God. Therefore all men—no matter to what Church they belong—who actually believe in the Gospel of Jesus Christ and the word of God as it speaks to us from Holy Scripture—are one in Christ, i.e., members of one another in the One Church of God.

The solution of the ecumenical problem, therefore, has to start from the fact of a fundamental unity between Christians which is already there. It is a unity of faith, not of sight. The divisions and separations between Christians are the consequence of sin. This is why Christians, who belong to different Churches, before everything else will have to acknowledge their share in the general guilt of the separation. They must not cease to strive after deeper mutual understanding, closer cooperation, and fuller agreement in matters of faith —or, as it is usually put in technical terms—to the largest measure of intercommunion.

The only way to this end is a studying together of the Bible, a sincere and prayerful reading together of the Bible in a way of complete open-mindedness, according to St. Paul's advice: "Let us then, as many as are perfect, be of this mind; and if in any point you are minded otherwise, this also God will reveal to you," i.e., God will give the answer and solution when you listen to and obey His word.

From the earliest days of the Reformation, representatives of different Protestant Churches have often met in order to seek a fuller measure of agreement and understanding. This need not, however, necessarily lead to a fusion of the existing Churches. For each Church has its own history, character, and identity. While many Anglicans are aiming at a complete organic reunion of Churches into a new Church, in such a way that the uniting Churches loose their identity, the Reformed and Lutheran Christians are aiming at a fuller intercommunion between the Churches as such, in such a way that the character and identity of each Church is respected and kept unimpaired. In the course of the last century, a number of Church unions or alliances of Churches of the same type have been organised, but even in the case of Churches of one particular type, each Church has carefully kept its own identity and autonomy.

An attempt to bind all Churches together into one single and visible Church all over the world would—according to Reformation views—savour too much of Romanism. It would mean a downfall from faith into sight, giving way to the temptation of constructing an artificial, although perhaps impressive, unity on earth, while a real and lasting unity will be found only in heaven.

The Sectarian Standpoint

This is the standpoint of those Christians who look upon Church organisations and all rigid forms of dogma, liturgy, and ministry as of man's invention, as hindrances to the free and unhampered inspiration and working of God's Spirit.

There is a great diversity of Christian sects, some of which do not differ much from particular Churches, while others have repudiated to a large extent what is classical and common and hold to views which are the exclusive characteristic of one particular sect.

All sects lay great stress on complete freedom of religion. Many of them for centuries have been fighting against the interference of the State. But in the same way, most sects reject the idea of ecclesiastical authority. They attach little importance to ecclesiastical tradition. Very often they display a distrust of theology and the intermingling of religion and civilisation. As a rule, sects look upon the world, the state, and politics as dangerous if not altogether inimical and antagonistic to the religious well-being of a Christian. They stand aloof of the world and fear contamination from too close a contact with men who are not of the same strict principles. This is why some sects also abstain from any co-operation with the World Council of Churches, e.g., some extreme Calvinistic or Fundamentalist groups, and also a number of extreme sects like the Latter Day Saints, British Israelites, Seventh Day Adventists, Jehovah's Witnesses.

There is a remarkable difference between Europe and America in this sense, that in Europe the majority of Protestants belong to one or another Church while in the United States of America the majority of Protestants belong to one or another sect. The standpoint of the American representatives in the World Council of Churches is largely sectarian (Baptist, Methodist, etc.) or at least that of the Free Churches (Presbyterian, Congregationalist).

The sectarian solution to the ecumenical problem is simple and pratical. It has on the whole little sympathy for "Faith and Order" discussions and would rather urge upon all Christians the need of practical co-operation in the spirit of the original "Life and Work" movement. All Christians of all Churches should try to forget their divisions, they should cease to emphasise historical differences and no longers discuss the ministry and Sacraments or any other abstruse and impractical subject. The Gospel is extremely simple. It is the tidings of good news from God, the only message that can give hope to a bewildered and chaotic world, the only message that can really save mankind from destruction. Christians should first of all themselves begin with a manifestation of unity by joining in the same services and singing the same hymns and by partaking in one and the same service of the Lord's Supper. This would be considered by many sectarian Christians as a mark of a truly genuine ecumenical spirit. Those Christians, who still go on refusing to join in the same

services with other Christians because they doubt whether these Christians have a valid ministry and the true faith are lacking a truly humble, compliant, and ecumenical spirit.

It cannot be denied that recent ecumenical gatherings have been suffering under a growing tension between American and European Protestants. The Americans have become impatient with the sterile discussions on theological and ecclesiastical problems. They want the ecumenical movement to become practical. They want to see obvious results after so many years of discussion. They want to plan for the future. They feel that the European Churches are burdened by an onus of convention and tradition. They would like to see the old fashioned European Churches shake off their reserve and anxiety. In a word, they would try to solve the dogmatic and ecclesiological problems which stand in the way of closer fellowship and co-operation between Christians all over the world not by really and theologically solving them, but rather by making the older churches in Europe forget and ignore them in order that a beginning might be made with a combined and altogether new attempt at a thorough evangelisation and christianisation of the world and at a practical solution of the many social and international problems by which humanity is beset and kept in a continual danger of sudden catastrophe and collapse.

Dr. W. H. VAN DE POL

ISRAEL AND THE UNITY OF THE CHURCH

The January Octave, as we know, is not primarily an octave of prayer for the missions but a period of prayer for the unity of the Church. One could wonder, then, under what aspect the Jews are included in the list of the daily intentions and why special prayers are offered for them. Is not Church unity a matter limited to Christians alone? Is it not solely the reunion of Christians who are separated from the Church of Christ, the true Israel, which is the object of our prayer during those eight days? To be sure, the Jews are clearly not Christians, but nevertheless they are certainly not a missionary people either—a people still afar off and quite foreign to the People of God.

In What Sense the Jews Constituted the First Separation

If the Jews are not properly speaking separated Christians, then they are, at any rate, separated members of the People of God; only they are members who fell away from Him when, in the fullness of time, the People of God were about to be transformed into a spiritual and universal people—the Catholic Church. Their state was determined by a separation, a breaking away, except that this schism did not come about like the others in the Church after it was already formed: it was within the ranks of the Chosen People of God that it was produced, at the very moment of the birth of the new People of God.

What was the cause of this breaking away? It was the appearance of the Word made flesh who, in accordance with the prophecy of the aged Simeon, would be a "sign of contradiction." Depending upon the attitude taken with regard to His person, His works, and His message, a process of division developed at the heart of the People of God, separating the "true Israelites," such as Nathaniel, from those who could not go beyond the limits and traditions of the Israel "according to the flesh." This divisive factor led ultimately to a well-defined separation.

One of these two segments, that which was composed of those recognizing in Jesus of Nazareth the fulfillment of their hopes, gave birth to the Church. This was to grow rapidly from the large number of the Gentiles who came over to her. These non-Jews, through their regeneration by Baptism, became themselves children of Israel according to the spirit and descendants of Abraham. It is this part of the People of God which was to become the genuine inheritor of His promise and the authentic continuation according to the designs of God of the people of the Covenant. The other part, by far the largest at first, was to retain its physical continuity with the once Chosen People of God, and would survive as an ethnic unit, separated from the "remnant" of the faithful which has since become the great Church.

The Singular Destiny of Israel

For two thousand years now, the Jewish people have subsisted, preserved in a manner manifestly providential and almost miraculous, keeping aloof from the Church, but in no wise strangers to her—a nation apart, divided from the People of God.

Continuing on thus down the centuries side by side with the Church, distinct from other nations by its calling and its law, divided from Christianity on the question of Christ and His Gospel, Israel has experienced a singular destiny, something at once unique, sad, and painful. The entire history of the Jewish race speaks to us of a perilous existence, constantly exposed to crippling restrictions, to humiliating contempt and resentment, to ostracism and persecution. Such trials could not but profoundly affect the soul and the reflexes of Israel. Yet, at the same time, they have not been able to obliterate the mark of its election, nor the dynamic character of its live expectation of the Kingdom. Neither has such adversity lessened the tenacious attachment of the Jews to their traditions, nor dimmed the ardor of their confidence in the fidelity of God to His promises.

The annals of very recent history record for us the fiercest of all persecutions—one that we witnessed with horror just a few years ago, and one that more clearly than all the others manifested to the eyes of the world the bonds of the profound and mysterious solidarity which bind Israel to the Church. In the wake of such unparalleled oppression and slaughter, must we not admit that there has actually been a resurgence of marvelous vitality in this extraordinary people?

Confronted by this unique destiny, there are two questions that occur to us: first of all, what is the explanation and the significance of such a destiny? And secondly, how does this mysterious permanence and indestructible vitality correspond to the designs of God?

Why This Special Destiny ?

The answer to the first question naturally suggests itself to Christians: if God thus conserves His former people side by side with His new children, separated Israel alongside the true Israel, it is because there remains a role for it yet to play in the plan of God. Such as it is, Israel bears before the world—in the midst of Christendom itself—a testimony which is irreducible to anything else. In spite of its separation from the Church, Israel holds a place in the very heart of the Christian mystery and remains for us a living witness of the Promise, a tangible living testimony of the providential preparation for the Redemption. But more than everything else, it remains for us by virtue of its physical continuity an irrefutable testimony of the mystery of the Incarnation.

It is the flesh, the physical lineage of Christ which is perpetuated among us by this ever living and unassimilated remnant of His people. It is the entire continuance of the sacred history of our Redemp-

tion which is presented by this race, the Old Testament with the subsequent fulfillments of all the aspirations of those faithful Israelites who receive the Messias and who already mark the dawn of the new dispensation. Such were Simeon and Anne, and such were Zachary and Elizabeth, John the Baptist, St. Joseph, and above all Mary, the humble Virgin of Nazareth in whom culminated the preparatory mission of Israel and through whom were granted by the most ineffable of divine favors all the expectations of the People of God and of all humanity. Such were furthermore the fishermen from Galilee who left all things at the very first call in order to join our Saviour and who became the foundation of His work. Such again was all of that primitive Church, that "Church of the Saints" at Jerusalem to which St. Paul strove unceasingly to bind the young Christian communities surrounded by the pagan world. All this wonderful reality which has remained alive in the Church through the centuries—and whose human lineaments would ordinarily have disappeared—is witnessed to by the Jewish people in our midst. This realization assists us in continually reliving our origin, and by keeping us in touch in some way with the physical reality of the Incarnation, it makes us adhere all the more vigorously to its root.

The presence of the descendants of Israel reminds us in a special way of the gratuitous mercy which has been accorded us. Even St. Paul had to inculcate this truth to the first Christians who had their origin from peoples who were completely foreign to the living sources of revelation and strangers to the divine promises. These early Christians were nevertheless easily forgetful of the great mercy of which they had been the recipients, and they had to be admonished not to look askance at those who, though once of the household of the living God, now found themselves temporarily estranged.

"But if some of the branches have been broken off," writes St. Paul, "and if thou, being a wild olive, art grafted in their place, and hast become a partaker of the stem and fatness of the olive tree, do not boast against the branches. But if thou dost boast, still it is not thou that supportest the stem, but the stem thee. Thou wilt say, then, 'Branches were broken off that I might be grafted in.' True, but they were broken off because of unbelief, whereas thou by faith standest. Be not high-minded, but fear. For if God has not spared the natural branches, perhaps he may not spare thee either. See, then, the goodness and the severity of God: his severity towards those who have fallen, but the goodness of God towards thee if thou abidest in his goodness; otherwise thou also wilt be cut off. And they also, if they do not continue in unbelief, will be grafted in; for God is able to graft them back. For if thou hast been cut off from the wild olive tree which is natural to thee, and contrary to nature, and hast been grafted into the cultivated olive tree, how much more shall these, the natural branches, be grafted into their own olive tree!" (Romans, XI, 17-24).

In this passage the Apostle means to say that the testimony borne before the world by the Jewish people does not constitute the ultimate reason for its providential preservation. The lot of suffering solely for the benefit of others could not be the thought of a just and merciful God. To be sure, by means of a mysterious solidarity, He has caused the one party to benefit even by the defection of the other. This is why in the teaching of St. Paul, the falling away of a large segment of Israel was helpful—and in some way, even necessary—towards the effective preaching of the Gospel to the Gentiles and in freeing the new-born Church from the particularist strictures which had inevitably belonged to the people of the Old Dispensation. It was this fact which permitted the Church to take cognizance of the demands of her universal mission. The defection of a great part of Israel, according to the Apostle, has resulted in gain for the Gentiles and the world.

The Conversion of Israel - the Completion and Triumph of the Divine Plan

A people which received all the divine promises and every token of a loving regard on the part of the Eternal God is not in consequence to be repudiated for it. It is the Apostle who once more explains to us the primary and the simplest reason for the conservation of Israel: God is faithful and merciful. He has not rejected His people; He continues to love them. He has not withdrawn anything from His election and from His promises, and therefore He continues to reserve a place in His Church for those who have fallen away from His Chosen People. Ultimately, by ways unforeseen and imperceptible to human creatures, He will cause His mercy to triumph by restoring the lost sheep to the true fold and reconciling the old with the new people of God. Without this, the work of Christ would remain unaccomplished, His Church incomplete.

This restoration of Israel, guaranteed by God Himself, has been evolving gradually through the ages so that it will finally come about in a clear and striking manner, is a way that will reflect the mysterious. But just as the sorrows and distress of separated Israel have not for their only purpose the good of the Church of the Gentiles, so neither will the restoration of Israel come about solely for its own good. The hope of its return is the hope of the whole Church, of the Body of Christ which suffers more from this original schism than from any other.

This return, besides effecting the salvation of Israel, will at the same time bring with it the complete verification of the faithfulness of God, of the unity and continuity of His merciful design, and finally the actualization of the essential unity and catholicity of the People of God. It shall be then that the Church will show forth and bring her mission to perfection, the mission of Christ the Saviour,

which is to reunite all that is on earth and in Heaven, and to bring together, above everything else, the divided sections of humanity, separated from His Mystical Body. St. Paul rejoices greatly in evoking the gladness of that return, of that reconciliation. The manner in which it will be one day realized is still hidden from our eyes, but we can already catch a glimpse of its supernatural and Catholic significance.

What Our Attitude Should Be

What we have considered thus far is the answer provided by revelation to the first of our questions—that which concerned itself with the meaning of Israel's destiny. But this question in turn is inseparably bound up for us with a second one which has to do with the attitude we should assume with respect to this separated Israel and also of the contribution that we can and ought to make towards the fulfillment of those wonderful plans of God which revelation makes known to us.

The Christian attitude towards the Jewish people is not a difficult one to define. It follows quite naturally from the facts and truths we have just recalled. In the light of the teaching of St. Paul, our attitude will, be first of all, one of humility. We ought not to judge them nor have we the right to look down upon them. They are, it is true, temporarily separated from the true People of God. But if God permitted this to happen, one of its good results redounded to our salvation. The Gospel first came to be preached to us because of their resistance, and their unimpeachable witness continues still to enrich us. Moreover, no one among us would have the right to think that he would have been more faithful in their place. Such a humble attitude is one of truth as well.

Our attitude, besides, should be one of respect before the greatness of Israel's calling and before its remarkable and tragic destiny. We should likewise feel grateful towards the Jews, for it is from them that we received the promises, the preparations, and all the riches of the Old Dispensation which they had welcomed, conserved, and handed down. Above all, our attitude towards them ought to be one of charity, patterned after that of God Himself whose gifts are without repentance and who, for the sake of its patriarchs, continues to regard Israel with genuine affection. Our charity, too, should be like that of Christ's who has never ceased to love His people and to pray for them. Here we have Mary's example as well, for she has ever maintained a deep affection for those who by a special title were and remain her very own. Our approach to the problem of Israel should therefore be of such a sort as to show real understanding of its condition, the heavy burden of its sufferings, of its humiliations, and of its defensive reaction in the face of hostility. Our attitude towards the Jews should be fraternal, knowing that for us they are in a particular manner our separated brethren—even our elder brothers—even though by a

gratuitous gift of grace we preceded them into the Church. Our approach, finally, should be one of hope which transfigures every obscurity, every difficulty and misunderstanding, and which gives us the divine assurance of the denouement of the earthly drama which is that of the People of God, of the entire People of God.

When all is said and done, it is this attitude, together with prayer and the fruit of good example, which will render possible and in fact hasten this denouement. Indeed, by such a course of action we shall be inspiring the sons of Israel to that holy emulation of which St. Paul speaks, so that by our fidelity they also may obtain mercy, that mercy which will be for us all "like a quickening of life among the dead."

PAUL DEMANN
of the Fathers of Sion

VLADIMIR SOLOVYEV: A HERALD OF UNITY *

To the West, the colossus that is Russia has always loomed as a disquieting mystery. A hundred years ago, Father d'Alzon, founder of the Augustinians of the Assumption, ventured to say that Russia was destined to be either of great good to the world, or of great evil, and perhaps one and the other in succession. Today we are terrified by the Communist flood that has been let loose upon the world by the Soviets, with its impetus springing from a materialistic set of values, accompanied by the promise of a new paradise here on earth. There is the fact of this strange impact of Russia on the West and on the masses of the Far East. To our mind, the adversaries that face each other today will not find that the issue will resolve itself in the triumph of atheistic communism or in that of the atom bomb.

To seek a solution to this unparalleled conflict, one would do well to recall the prophetic vision of that great Russian thinker, Vladimir Solovyev. His point of view, at once religious and humanistic, brings to mind as well the frequently expressed desire of the Pope of Rome, to see at last the union of all Christians and eventually of all men in the *peace of Christ*, the peace of the Divine Mediator, who reconciles sinful man with his Creator and with his fellow creatures.

Solovyev might well be called the herald of unity, not only of Christians, but also of all men on the earth. Five years after this great man died, Father d'Herbigny wrote a book called *The Russian Newman* dedicated to him. We read it with great delight at St. Petersburg back in 1906. Newman and Solovyev stand out before their own people and before all the world as messengers and precursors bearing light and hope.

Sixty years ago, Solovyev boldly preached the necessity of a *rapprochement* between Russian Christianity and the Church Universal. A prospective such as this seems under present circumstances to be sadly removed from possibility; but time counts little with God, who can at will hasten or postpone human trends beyond our short lives. In any case this Russian message and the voice of Rome are to us a favorable presage of things to come, and one to which we should cling. The two together are like a reassuring voice in a world which is now being reborn and passing through the painful stages of its infancy.

Solovyev, the son of an outstanding historian, was himself a *historian* passionately concerned with the process of the unfolding of human events, and at the same time a sensitive *poet* for whom all creation was a scintillating poem; but he is above all a *philosopher* of great depth and a *mystic* with genuine vision. After attaching himself somewhat immaturely to Nihilism during his adolescence, he quickly found his way back to the brightness of faith, and from then on applied himself to

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* The above was given as a discourse over the *Radio diffusion française* as the 61st weekly broadcast on Unity.

the study of all human problems in the light of the great reality of the historic Christ. In accordance with its relation to this central reality, he saw that everything has its normal place, the individual person as well as nations and humanity as a whole.

In 1873, at the age of twenty-one, Solovyev defended successfully at the University at Moscow a remarkable thesis on the *Crisis in Western Philosophy,* a dissertation which revealed him as a genius, but which was a great shock to his compatriots, especially to the Slavophiles, shut up as they were in their narrow nationalism, and to the avowed partisans of Western Positivism. In a short time he went on to give his *Twelve Lessons,* in which he projected the brilliant image of the God-Man on our superficial world, agitated and divided as it is, invoking over it the absolute sovereignty of the message from on high.

The message of the Kingdom of God should be brought to realization here on earth, by the complete submission of all of us to the Law of Jesus Christ, the only true Master, the only Head of the Universal Community, which should first of all be revivified by His Grace. The East and the West should come together; the East, truly more religious but too much isolated from the actual and the human; the West more concrete and more positive, but too deeply secularized by material concerns. Brought together, these two could bring to pass the fusion of elements divine and human in the hearts of men.

With his old friend Dostoevsky, Solovyev learned sadly that the need of this unity that would be world-embracing in its scope was the least concern of men. Great conquerors had aimed at it by violence, but with the sordid motive of establishing an empire that would be universal only to their own advantage. Accordingly, Solovyev decided that unity of mankind and especially of Christians could be achieved only by leaving liberty aside and grounding oneself on a spiritual principle, which would have to be presented in a very precise form. For him, the God-Man, the real historical Christ, offers Himself as the true principle of unity and of liberty to all nations of the world which should therefore establish about Him a true *Theocracy* and thereby form in truth the Kingdom of God on Earth.

The Russian philosopher based the foundation of any perfect society on the fundamental concept of *person.* For him, the person is a dynamic element of infinite capacity; an unlimited reality which should extend itself from the individual to the group, and thence to the nation, and finally to the universal community of men, but preserving at each step its own characteristic of free initiative. It is in accordance with this formula that the Kingdom of God on Earth as in Heaven should be brought into being. The world then, according to him, would finally free itself from the stage of philosophic and Christian minority in which it now lives. Christianity *cannot* be purely individualistic; it has to be *universal,* embracing each individual and all humanity together; for Christianity is the soul of a moral body which can be identified with the very Body of Christ, and in which beats the heart of redeemed humanity.

Solovyev goes on in this wise: Russia, being so vast, should rouse herself from isolation and unite herself with the Universal Church whose center is in the West. This idea is presented by the very title of his celebrated work: *La Russie et l'Eglise Universelle,* which he wrote in French when he was a guest of M. Henri Lorin, the first president of *Semaines Sociales* (1).

The author said at Paris, in 1888: "We Russians must realize that we do in reality constitute an organic part of the great Christian Body, and we must affirm our intimate solidarity with our Western brethren, among whom is to be found that very center of the organism which we ourselves lack. This moral act of justice and charity would be of itself a great step forward, and for us the indispensable condition of any further progress." He knew Russia; he loved her passionately. The true Russia possesses an evangelic soul based on a good will that is free of self-interest, a soul of humble gentleness and enduring patience, an ecumenical soul that knows no boundary, and this without any spirit of domination. For Solovyev, all charity, personal or social, should spring from this awareness and concern in the Gospel sense, which should be extended to all men without reserve, even to the point of laying down one's life for others.

He loved his country, her people, and her venerable Church; but he was not so tender in regard to some of their representatives. Adding up the provoking luxury in which the noble orders lived, the spiritless revolution of the intelligentsia, and the miserable state of the masses, the sum total was leading him to dispair. Even in the Church that was enslaved he could see nothing more than a painful caricature, "a Church governed by an administrative council called the Spiritual College, the Holy Synod, whose members are chosen by the Czar and subordinated to a civil or military Procurator (2), from whom comes all the initiative in regard to the governing of the Church."

He was not without strictures for Byzantium, whose separatist spirit had already divided the Church of Christ before the Schism by tolerating various heresies. For Solovyev, Russia had received the pearl of the Gospel all encrusted with the hard dust of Byzantium; her theologians, thoroughly byzantinized, simply re-exemplified the pattern of separation from the West that they had inherited, presenting motives for the continuance of separation that had never been sanctioned by any Oriental General Council, a thing now impossible after a thousand years.

Moreover, to his mind nothing should be adduced that would contradict the supreme wish of Jesus Christ: "That they all may by One!" To hasten the day of the great union, which was bound to come, Solovyev loved to invoke the Holy Wisdom, *Hagia Sophia*, the Holy

(1) Cf. The new translation into English: *Russia and the Universal Church*, Herbert Rees, tr. London: Geoffrey Bles, 1948. We have followed his system of phonetic orthography in the spelling of Solovyev. *Ed.*

(2) It is of interest to note that the office of Procurator has been carefully re-established by the Soviets. *G. Q.*

Spirit, to Whom the ever-glorious sanctuary at Constantinople had been dedicated and whose illustrious title had been brought to the venerable cities of Sofia, Kiev, and Novgorod. We ourselves could well reflect on the Hand of God in this, as His plan to bring Christians at last to unity, by making that act of human wisdom, which is an act of submission to Divine Wisdom, submission to Christ Himself, the one true Lord of the World, the only possible Pastor of the One Fold.

After this much-desired *rapprochement* between Russia and the West, Solovyev predicted that there would be a struggle in store between this re-constituted Christianity and the forces of the Far East. Again today we find this consideration (apart from any question of the fulfilment of the hopes of Solovyev - *Ed.*) frightfully impending. In his work "The Legend of Antichrist," included in a book he wrote called *Three Conversations,* he anticipated an extraordinary wave of Satanism let loose upon the earth; but he had no suspicion at all that it would be Russian Communism that would be subjugating to its errors by its power these distant lands. Indeed, this Communism makes itself the Angel of Light, as was the Antichrist in his Legend, affirming that it no longer brings. as did the real Jesus Christ, a struggle between the Good and the Evil, but Goodness alone, peace unchanging, and an assured well-being for the wretched ones of earth!

The great proclaimer of the unity to be realized about the God-Man had shivered with fright before the spectacle of the daring cynic who seemed to bring into realization the temptation of world-wide power that had been offered to Our Lord on the high mountain. But he would have quickly added that the frightful dream would last only for the space of a night and that God would know for certain how to turn this imposture into profit, as He can with every other evil, possibly even to hasten the day of the indispensable union between believers and the Elect.

It would be fitting, before concluding, that something be added to indicate the practical attitude of this herald of union towards the Church of Rome (3). Before declaring himself, Solovyev was held back for a long time by the fear of personally encouraging a *rapprochement* that was thought rather hasty between his Church and that of the West. But on February 18, 1896, he made a profession of faith in the most positive sense into the hands of a reunited priest, Nicholas Tolstoy, and before several witnesses. In this carefully thought-out action, he declared that he united himself and submitted himself to the Universal Church of Rome. Ten years later in 1906 Father Tolstoy gave us a confirmation of this declaration at Moscow.

We would like to conclude with a touching account. Solovyev had

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(3) For further details on Solovyev's works and opinions, it would be well to consult F. Muckermann, S.J.: *Vladimir Solovief, messager de la Russie a l'Occident. (Translated from the German by P. Brisson.)* In English there is the significant work of Msgr. d'Herbigny: *Vladimir Soloviev, a Russian Newman* (Eng. trans., London, 1918 - 3rd. Fr. ed., Paris, 1934.)

a nephew, an expert in Hellenism, who himself became a Catholic priest of the Byzantine-Slavonic rite, Father Sergei Solovyev, who was to die as one of the victims of the first Bolsheviks. (The latter had not yet become angels of light.) In 1926, Monsignor Neveu, who had just been consecrated a bishop and named Apostolic Administrator at Moscow, visited the tomb of Solovyev with Father Sergei, in the Convent of the Virgins *(Dievitski Monastir)*, and there both voiced a moving prayer—the one and the other in Slavonic—that God might bless with fulfilment the longing of this precursor, the desire in which we all now share, and hasten the blessed day of *reunion for all Christians.*

G. QUENARD, A.A.

COMMENTS AND DOCUMENTS

PASTORAL LETTER OF HIS EMINENCE, SAMUEL CARDINAL STRITCH ARCHBISHOP OF CHICAGO

To the clergy and laity of the Archdiocese of Chicago
Greetings in Christ Jesus Our Lord

Dearly beloved in Christ:

The Feast of Saints Peter and Paul (June 29) offers us an appropriate occasion to speak to you about an essential element of our Faith, our union with the See of Peter and with Peter's successor in the supreme Pontificate, our Holy Father the Pope.

This feast recalls to our minds the holy lives, the apostolic labors and the martyrdoms of these two great apostles of Christ. We read in the Acts of the Apostles that among those who listened to Peter after the Descent of the Holy Ghost on Pentecost there were "visitors from Rome." (Acts 2:10). It may have been that some of these visitors from Rome were among those baptized by St. Peter that day and were the first Roman converts. If they were, they were not to be his last.

We know that St. Peter went to Rome, then the capital of the world. He was the first Bishop of Rome. From there he wrote his two epistles, venerable and precious documents, which may well be called the first Encyclical Letters of a Roman Pontiff. After many years of holy labor he was martyred by being crucified head downwards, in Nero's Circus on the Vatican Hill. After his glorious death for Christ our Blessed Savior, his devoted children in the faith reverently took his body and buried it on that same Vatican Hill.

St. Paul, the Acts of the Apostles tell us, went to Rome and there for two full years "he remained in his own hired lodging; and he welcomed all who came to him, preaching the kingdom of God and teaching about the Lord Jesus Christ with all boldness and unhindered." (Acts 28:30-31.) He was martyred at a place in the suburbs of Rome called "Ad Aquas Salvias," and his body was buried near the place of his martyrdom, where over his tomb today there is the great basilica which bears his name. Pagan Rome had its glories, but these two Apostles gave is an imperishable glory, a glory that its Caesars could never have given it.

The tomb of St. Peter, the first Bishop of Rome, became in the days of the Church of the martyrs a center of pilgrimages for Christians from all over the world. When peace came, there was erected over this tomb the great Basilica of St. Peter, which was known as the Constantinian Basilica. When time had wrought its havoc on this venerable church, the scene of so many important historical events, the present great Basilica of St. Peter was erected over Peter's tomb. That tomb, concerning which recent excavations have given us im-

portant information, has always been and is a great central shrine of the Church. We shall kneel there today in spirit, and as we kneel there we want you to listen to us while we say the things which come to our minds on that holy spot.

* * *

Of all the saints of the Catholic Church, why do we place such emphasis on St. Peter? There were the other Apostles. Why does St. Peter hold such a prominent place in our faith and in our devotion? The reason is that while our Blessed Savior commissioned all the Apostles to go forth and bring men into His fold, therein to teach, to govern and to sanctify them, it was to St. Peter alone that He gave the primacy, that is, the supreme power and the duty to teach, rule, guard and feed the whole flock of Christ.

It was to St. Peter that our Blessed Savior promised this primacy when He said: "And I say to thee, thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven" (St. Matthew, chap. 16, v. 18-19).

St. Peter was to be the rock upon which Christ would build His Church. Just as a building depends for its stability and strength on its foundation, so in the mind and will of Christ the Church of God would depend for its unity, stability and strength on the powers given to St. Peter by Him.

The powers of the primacy in the Church promised to St. Peter that memorable day at Caesarea Philippi were actually conferred upon him on the shore of the Lake of Galilee after the Resurrection. "When, therefore, they had breakfasted, Jesus said to Simon Peter, 'Simon, son of John, dost thou love me more than these do?' He said to him, 'Yes, Lord, thou knowest that I love thee.' He said to him, 'Feed my lambs.'

"He said to him a second time, 'Simon, son of John, dost thou love me?' He said to him, 'Yes, Lord, thou knowest that I love thee.' He said to him, 'Feed my lambs.'

"A third time he said to him, 'Simon, son of John, dost thou love me?' Peter was grieved because he said to him for the third time, 'Dost thou love me?' And he said to him, 'Lord, thou knowest all things, thou knowest that I love thee.' He said to him, 'Feed my sheep'." (St. John, Chap. 21, v. 15sq.)

With the words: "Feed my lambs ... Feed my sheep," the Son of God put His whole flock into the charge of St. Peter. Placed at the head of the flock, it was Peter's responsibility to provide food for it, to ward off dangers, to guard against insidious foes, to defend the sheep against violence; in a word to teach them Divine Revelation,

to administer to them the means of sanctification—Christ's sacraments—to rule and govern them. Peter was made by Christ, our Blessed Savior, the Chief Shepherd of the Church, the Vicar of Christ on earth.

This primacy of St. Peter in the Church was necessary according to the mind and will of our Divine Lord to establish and secure perfect unity of all His followers in one Faith, one worship, one obedience, one body.

In this primacy there is included the supreme teaching office in the Church, and the teaching of Peter is safeguarded by infallibility. This means that when Peter, wishing to exercise his supreme apostolic authority as shepherd and teacher of all Christians, pronounces on a matter of faith and morals, when Peter defines a truth as contained in the deposit of divine revelation or condemns errors contrary to that deposit, he cannot error or make a mistake, because of the guarantee of infallibility which Christ gave him, for if the Church was to be one in belief, as our Blessed Savior certainly willed it should be, the supreme authority had to be able to decide without danger of error what was a matter of faith and what was not.

Peter is the rock, giving to the Church that cohesion of unity by which it is one in faith and without which it could not become and remain what its Master wished it to be.

To Peter were entrusted the keys of the kingdom of heaven, the power of binding and loosing, that is, the power of making laws, of judging and punishing and therefore also of teaching faith and morals. But such a power necessarily implies that Peter could not be mistaken in his authoritative decisions concerning the truths committed to Christ's Church. No group, no assembly in the Church, according to the mind and will and mandate of Christ, has the authority to teach the Gospel of Christ except when it teaches in union with Peter, and is confirmed by Peter; and that is what our Blessed Savior promised at the Last Supper when, hinting at the denial soon to be made by Peter, He said to him, "Simon, Simon, behold Satan has desired to have you that he may sift you as wheat. But I have prayed for thee, that thy faith may not fail; and do thou, when once thou hast turned again, strengthen thy brethren." (St. Luke, chap. 22, 31-32) Peter's faith could not fail; it could not be tainted with error; and it could give certainty, firmness, integrity and unity in truth to all the sheep of Christ.

* * *

Now it was necessary that there should be continuity in the life of the Church, in the organization which Christ gave it. The Church was to live on through the ages to come as God's instrument for the salvation of men, the very same instrument that was founded by our Savior and vivified by the Holy Spirit. Our Blessed Savior said, "Behold, I am with you all days even to the consummation of the world." (St. Matthew, chap. 28, v. 20).

The same powers and functions which our Lord gave to the apostles and to Peter at their head had to be handed down to their successors. The life and form with which Christ endowed His Church were not to disappear with the death of the twelve. Before He ascended into heaven Jesus said to the Apostles: "All power in heaven and on earth has been given to Me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you, and behold I am with you all days even unto the consummation of the world." (St. Matthew, chap. 28, vv. 18 ff.)

"How," we ask with Pope Leo XIII, "could all this be realized in the Apostles alone, placed as they were under the universal law of dissolution by death? It was, consequently, provided by God that the teaching power instituted by Jesus Christ should not end with the life of the Apostles, but that it should be perpetuated. We see it in truth propagated, and, as it were, delivered from hand to hand. For the Apostles consecrated Bishops, and each one appointed those who were to succeed them immediately in the ministry of the word. Nay more: they likewise required their successors to choose fitting men, to endow them with like authority, and to confide to them the office and mission of teaching.

"Such was St. Paul's bidding to Timothy: 'Therefore, my son, be strengthened in the grace which is in Christ Jesus; and the things that thou hast heard from me through many witnesses, commend to trustworthy men who shall be competent in turn to teach others.' (Second letter, chap. 2, vv. 1,2). And therefore just as Christ was sent by God and the Apostles by Christ, so the Bishops and all those who succeeded the Apostles were sent by them." (Pope Leo XIII—*Satis Cognitum.*)

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It is clear, then, that the bishops of the Catholic Church, united in one body, with the successor of Peter, the Bishop of Rome, are the successors of the Apostles, with Peter at their head. The bishop of a diocese is the shepherd of the flock committed to him by the Holy Father the Pope. It is the Pope who is the chief shepherd of all the dioceses of all the flock of Christ. His sheep are not only the lay people but also the priests and the bishops of every diocese. He is the shepherd of shepherds.

Christ our Lord is the invisible Head of His Mystical Body, which is the Holy Roman Catholic Church. The Holy Father, the Vicar of Christ on earth, is the visible head of the Church. Because of his power to teach infallibly in matters of faith and morals handed down from Peter through the long historic line of his legitimate successors in the See of Rome, the teaching of Christ has been preserved incorrupt.

The faith of every member of the Church is the very faith which was taught by the Master to the Apostles. His promise to be with them in their successors to the end of time has always been fulfilled. It is by His assistance that the faith of the Church has remained and always will remain the same, inviolate in its purity till the day when He shall come to judge the world. That assistance has been realized and verified principally in the exercise of the power given to St. Peter, the Prince of the Apostles, and his successors to teach infallibly and to rule the whole Church with supreme authority. It is Christ with His Holy Spirit who has taught and ruled through Peter and Peter's successors, the bishops of Rome.

As Catholics and dutiful members of the true Church of Christ, you have accepted the authority of the Catholic Church to teach you and guide your life in all that pertains to the faith and the morality taught by God to men through Jesus Christ, His Son. You acknowledge and freely submit your intellect and your life to that authority as exercised by the bishops who make up the divinely established hierarchy of the Church in union with the Pope, the successor of St. Peter.

Now it is mainly because of your free acceptance of, and submission to, that authority that you are distinguished from those of your non-Catholic fellow citizens who profess to be Christians and even, as in the case of very many, believe that Jesus Christ is truly God as well as man and the true Savior of the world.

In accepting the authority of the Church to teach on matters of faith and morals, you enjoy the greatest freedom. These truths which are taught by the Church are immutable, objective truths and, just as in the realm of pure reason you accept immutable, evident truth, for the very freedom of your mind to think aright, so also you accept in faith these truths which the Church teaches, and they give to your mind a greater freedom than you could ever have merely in the light of reason. Let no man say that your mind and your reason are not free to search for truth in every area of human thinking in which truth is not already established. There can be no contradiction between the truths of faith and truths of reason or science. Truth is one.

You have accepted and do accept the authority of the Catholic Church, because you know that our Blessed Savior gave the Church that authority over you. You know that in her alone are found verified the words of St. Paul, "He gave some men as apostles, and some as prophets, others again as evangelists, and others as pastors and teachers, in order to perfect the saints for a work of ministry, for the building up of the body of Christ, until we all attain to the unity of faith and of the deep knowledge of the Son of God, to perfect manhood, to the mature measure of the fullness of Christ." (Ephesians, chap. 4, vv. 11-13.)

You are sure that in her alone has been realized the answer to Our Lord's petition for His Apostles, "I will ask the Father and he will give you another Advocate to dwell with you forever, the Spirit of truth whom the world cannot receive, because it neither sees him nor knows him. But you shall know him, because he will dwell with you, and be in you." (St. John, chap. 14, vv. 16 ff.)

You believe that it was to her in the person of His Apostles that Jesus spoke when He said, "He who hears you, hears me; and he who rejects you, rejects me; and he who rejects me, rejects him who sent me." (St. Luke, chap. 10, v. 16.)

You are at peace because you know that the Church of Christ, vivified by the Holy Spirit, is teaching you the self-same Gospel which our Blessed Savior spoke on earth and which He confided to His Apostles to teach to all men. You are one in your faith, one in the Holy Sacrifice of the Mass, one in the seven Sacraments which Christ has given us and one in your obedience in the Church to the Hierarchy, with the Pope, the successor of St. Peter, the Bishop of Rome, at its head.

* * *

You need but to look around you in our own beloved country to find men grouped together in many different religious sects. These numerous divisions, often contradicting one another in their differences, are the natural and inevitable result of the rejection of the teaching authority which Christ established in His Church. Private judgment in revealed religion and in the interpretation of Holy Scripture is bound to result in division and disunion. Unity of faith cannot be had without the submission of the individual mind to the voice of God speaking through the Church and particularly through the visible head of the Church, the Vicar of Christ, our Holy Father the Pope.

Your faith is a great gift from God. Long ago our Blessed Savior said to St. Peter, when St. Peter made that great act of faith: "Thou art the Christ, the Son of the living God,"—"Flesh and blood has not revealed this to thee, but my Father in heaven." (St. Matthew, chap. 16, v. 17.)

The grace to be united with the Church in humble submission to her authority is a gift of God. This with the grace of your baptism and of the other Sacraments which you receive makes you truly members of Christ's Mystical Body, that is, His one true Church, the Roman Catholic Church. How grateful you should be for these gifts! You should prize your Catholic faith ever more highly and thank God for it. You should ever strive to know it better and profess it openly before all men. You should also be well prepared to give a reason for your faith to the sincere seeker of truth, who, impelled by God's grace, may wish to know more about the Church of which you are proud, with God's grace, to be a member.

There are men outside the Church professing the Christian name who deplore the divisions which exist among them. They talk about setting up and establishing a Christian unity or, as they sometimes say, a unity of Christian action. They are mindful of the words of our Blessed Savior to His Apostles, spoken the night before He died: "Yet, not for these only do I pray, but for those also who through their word are to believe in me, that all may be one, even as thou, Father, in me and I in thee; that they also may be one in us, that the world may believe that thou hast sent me. And the glory that thou hast given me, I have given to them; that they may be one, even as we are one: I in them and thou in me; that they may be perfected in unity, and that the world may know that thou hast sent me, and that thou hast loved them even as thou hast loved me." (St. John, chap. 17, vv. 20-23.)

They gather in international organizations; they hold congresses, conventions and assemblies. Wide publicity attends their meetings and assemblies. You are familiar with what they are doing, because you read of these conventions and assemblies and organizations in your daily newspapers.

* * *

Quite naturally the question arises in your minds, what should be the opinion of a Catholic, what his attitude with regard to these organizations and their activities? The answer of the Church to this question is:

The Catholic Church does not take part in these organizations or in their assemblies or conferences. She does not enter into any organization in which the delegates of many sects sit down in council or conference as equals to discuss the nature of the Church of Christ or the nature of her unity, or to propose to discuss how to bring about the unity of Christendom, or to formulate a program of united Christian action.

She does not allow her children to engage in any activity or conference or discussion based on the false assumption that Roman Catholics too are still searching for the truth of Christ. For to do so would be to admit that she is but one of the many forms in which the true Church of Christ may or may not exist, that she does not preserve in herself the unity of faith, government and worship willed by Our Lord for His Church, that she does not know the true meaning and nature of that unity and of those other God-given properties by which she is distinguished not only as the one but also as the holy, catholic and apostolic Church founded by our Blessed Lord and Savior Jesus Christ. Such an admission she can never make, for she is now as she has always been, the one and only Spouse of Christ, the one and only Mystical Body of Christ, the one and only Church of Christ.

It cannot be admitted that the unity willed by Our Lord for His Church has never existed or does not exist today. For such an ad-

mission would falsely imply that the will and the preaching of Christ were inefficacious and that His prayer to the Father still remains unheard after almost two thousand years.

It would mean that the Holy Spirit, poured out upon the Apostles and abiding forever in the Church founded on them, had failed in His mission. Such a failure is, of course, unthinkable.

No, the unity Jesus gave to His Church is an evident and unmistakable thing. It consists, as we have indicated, very simply in three things.

The first is that all the members of the Church believe the same truths, handed down by Sacred Scripture and divine tradition, as taught to them by the infallible teaching authority established in the Church by Christ Himself.

The second is that all obey the divinely constituted authority of the Church in all that pertains to their moral life and the salvation of their souls.

The third is that all share in the same worship of God and use the same means of sanctification, as directed and provided by the Church's teaching and ruling authority: in the concrete, that all participate in the Holy Sacrifice of the Mass and the prayer of the Church, and that all admit and use according to their station in life the seven holy Sacraments instituted and given to us by Jesus Christ Himself.

Now this unity, clear and obvious as it is, exists in the Church of Christ today. It is found in the Roman Catholic Church and in her alone. She and she alone is the true Church of Jesus Christ. There is only one way to the unity so anxiously sought by some men. That is the entrance into the fold of the Church of Christ, participation in her life, submission without reserve to her teaching and ruling authority.

If we are asked, does the Roman Catholic Church desire the unity of all believing men, our reply is that she by all means desires unity, but not a unity forged according to fallible human conceptions. The unity she wishes for all Christians and offers to those who seek it is that which was established in her by Jesus Christ Himself and preserved in her always by His almighty power. If the Catholic Church does not take part in these international and national councils, conferences and assemblies, it is not because she is not interested in cooperating with Our Lord in bringing His other sheep into His fold. She longs for, prays for, and does all that she can do to restore the complete unity once existing among believers in Christ.

She spares no effort to repair the divisions which arose when men in the East during the 9th century and in the West during the 16th century separated themselves from the one flock of Christ, cut themselves off from the one Body of Christ. She always holds the door open and is ready to greet with outstretched arms all those who come into the unity established by Christ in His Church. She offers

them the truth and prays ardently that they may receive the light of the Holy Spirit in their minds to see it, His love and courage in their wills to embrace it. Earnestly, incessantly, the Catholic Church prays that all men may come into that Christian unity which was established in her by Jesus Christ, her Founder.

This attitude of the Church with regard to our separated brethren is not one of arrogance and pride. Far from it. It is rather that of a loving parent towards erring children. She knows her duty to Christ. She mingles love with firmness. Like Christ our Lord, she is filled with compassion and sympathy towards those who grope in the darkness of error, but she cannot betray His trust to her, she cannot be false to the charge He has given her to preserve the deposit of faith confided to her, to keep it intact and uncontaminated by falsehood, to preach it to men in all its purity and integrity.

* * *

Some men will try to tell you that the Catholic Church became corrupt, that she corrupted the doctrine of Christ, and that to such an extent that some found it necessary in conscience to break away from her, that they themselves might preserve the truth of the Gospel.

Your answer will be that the Church of the 16th century believed and taught nothing that was not believed and taught by the Church of the first and second centuries, a divinely established hierarchy, the primacy and infallibility of the bishop of Rome, the Holy Sacrifice of the Mass, the seven Sacraments, the divine Maternity of Mary, most worthy of honor and devotion, and all the God-given truths contained in Holy Scripture and the Divine Tradition entrusted by Our Lord to His Apostles and through them to their successors.

The Catholic Church has never tampered with the truth revealed by God through His Son Jesus Christ. She has never taken a single tenet nor added a single doctrine to that revelation. If in the course of time under the impulse and guidance of the Holy Spirit, she has come to a clear and explicit realization of beliefs which before she held and taught in an implicit manner, no reasonable man can say that she has thus invented man-made dogmas.

That evils existed in the 16th century need not be denied. That the reformation of discipline and moral brought about by the great Council of Trent was indeed salutary should be admitted. But the truth of Christ always remained in His Church in all its pristine purity uncontaminated. The institution that Jesus formed has by the power of God been preserved from the beginning, essentially the same throughout the ages. Christ promised that the gates of hell would never prevail against her. That promise was kept in the 9th and 16th centuries, as it is kept in the 20th century, and will be kept until the end of time.

Accordingly, it is understood that the faithful of the Catholic Church may not in any capacity attend the assemblies or councils

of non-Catholics seeking to promote unity of the Church. We ask you, however, to pray for our separated brothers and to beg God to give them the gift of Catholic faith. They need great graces to overcome prejudices, to break down the wall of misunderstanding which has long existed between us. Pray that they, with God's grace, may find the Church of Christ the Mother Church which waits for them with open arms and longs to receive them.

Pray that they may come to look upon Mary the Mother of Jesus as their own true Mother in Christ. Pray that, like the Magi of old, they may be given the star of faith, to find "the Child with Mary, His Mother."

Our faith demands that we practice real Christian charity. We would be less than Christians if we excluded from that charity any man, no matter what his condition or what his professions. Holding firm to the faith that is in us, we shall live in charity with all our fellow citizens. With few exceptions, they believe in God and many of them believe that our Blessed Savior was God and man and the Savior of all men.

* * *

In this great country, which we love with a true patriotic love, there are things which we can do in co-operation with our fellow citizens. The great specter of an armed atheism is on the horizons of our free world. We know its hatred of religion, and we know how it has poured out that hatred principally on the Church in the countries in which it has obtained control by violence. There are many things as citizens which we with our fellow citizens can do and should do. We are ready to unite with them as citizens in the doing of these things. Their discussion of many of the social problems which confront us in our day will prove helpful to us.

We are not an isolated group in our democracy. No group in our country is more devoted to our democracy than our Catholic people. We realize that in this day all men of good will, and particularly all men who kneel and pray to the living God, should unite against two common dangers: the danger of atheism, especially communistic atheism; and the danger of secularism, which with specious retoric, at least in effect, would banish God from all our social thinking.

If in the unity of the Church established by Christ we do not take any part in conventions or meetings or assemblies which have for their purpose establishing some sort of man-made unity among Christian sects, we are always ready and anxious on the civic and social levels to work together with our fellow citizens, particularly with those who worship the living God, for the good of our country and of society.

Let Christian charity reign in you and let it be your motivating spirit in dealing and associating with your fellow citizens., In our country there obtain a variety of religious beliefs. In this condition

and in these circumstances we shall live together in charity and, while we shall not sacrifice one iota of our faith taught us by Holy Mother Church, we shall collaborate earnestly and honestly with our fellow citizens against godlessness in public and social life, against the aggressions and encroachments of those evils which are attacking the very foundations of our democracy. To all men of good will we issue the invitation to join with us and to work with us, even with the limitations which obtain, for that measure of good which is possible for us to secure.

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As by the faith which you profess in common with your fellow Catholics everywhere you witness to the unity, catholicity and apostolicity of Christ's Church, take care also to show forth always in your lives her exalted holiness. Let everyone realize that it is especially by the example of his life lived in accord with the teachings of our faith that those not of the fold will be inspired with the desire to know the Catholic Church better and even to accept her doctrine.

Keep before your eyes the ineffable sanctity of Jesus, the Man-God, whose Sacred Heart is the abyss of all virtues. Look always to His Immaculate Mother, the sinless Virgin Mary, our Mother and protectress in the struggle against the forces of evil. Turn with eager devotion to your patron saints in whom each one will find the mode of that Christian virtue of which he stands most in need.

Strive to grow stronger in faith, more confident in hope, and above all more generous and ardent in charity, in love of God and your fellow men.

In this day of confusion, in this day when many hearts are yearning for peace, you, as Catholic people, in your daily lives, should be a beacon to all men. Remember that our Blessed Savior prayed for the "other sheep" which were not of His fold, that there might be one sheepfold and one shepherd. Unite yourselves with Him in this prayer. Show forth in your daily lives the holiness of the Church. Let your fellow citizens who are not of the household of the faith see in you a shining example of Christian charity which embraces all men in the love of God.

We desire, dear sons and daughters in Christ, that you pray fervently to Saints Peter and Paul. Pray for yourselves and pray for our separated brothers that they may come to know the Church of Christ and that they may be given the grace to find peace and joy in it. In this Marian Year, when you are fervently praying to our Blessed Lady the Mother of God, remember your brothers and ask our Blessed Lady to bring them into the unity of the Church.

And now we have spoken to you kneeling in spirit at the Tomb of St. Peter on the Vatican Hill in Rome. What we have said is not a new thing to you, but your hearing it again will give you spiritual strength and comfort. Before we leave in spirit the Tomb of St. Peter,

let us say a prayer for Our Holy Father Pope Pius XII, the Bishop of Rome, the Vicar of Christ on earth, and ask God to spare him to us for a long time; and let us in our very devotion to St. Peter place at the feet of his successor in the Church today our deep filial homage and love.

Faithfully yours in Christ,

SAMUEL CARDINAL STRITCH
Archbishop of Chicago

Feast of Saints Peter and Paul, 1954.

* * * *

TEXT OF THE EVANSTON MESSAGE

The following is the text of the Message from the Second Assembly of the World Council of Churches held at Evanston from August 15 to August 31:

1. To all our fellow Christians, and to our fellowmen everywhere, we send greetings in the name of Jesus Christ. We affirm our faith in Jesus Christ as the hope of the world, and desire to share that faith with all men. May God forgive us that by our sin we have often hidden this hope from the world.

2. In the ferment of our time there are both hopes and fears. It is indeed good to hope for freedom, justice and peace, and it is God's will that we should have these things. But He has made us for a higher end. He has made us for Himself, that we might know and love Him, worship and serve Him. Nothing other than God can ever satisfy the heart of man. Forgetting this, man becomes his own enemy. He seeks justice but creates oppression. He wants peace but drifts towards war. His very mastery of nature threatens him with ruin. Whether he acknowledges it or not, he stands under the judgment of God and under the shadow of death.

3. Here where we stand, Jesus Christ stood with us. He came to us true God and true Man to seek and to save. Though we were the enemies of God, He died for us. We crucified Him, but God raised Him from the dead. He is risen. He has overcome the powers of sin and death. A new life has begun. And in His risen and ascended power He has sent forth into the world a new community bound together by His spirit, sharing His divine life, and commissioned to make Him known throughout the world. He will come again as Judge and King to bring all things to their consummation. Then we shall see Him as He is and know as we are known. Together with the whole creation we wait for this with eager hope, knowing that God is faithful and that even now He holds all things in His hands.

4. This is the hope of God's people in every age, and we commend it afresh today to all who will listen. To accept it is to turn from our ways to God's way. It is to live as forgiven sinners, as children growing in His love. It is to have our citizenship in that kingdom which all man's sin is impotent to destroy, that realm of love and joy and peace which lies about all men, though unseen. It is to enter with Christ into the suffering and despair of men, sharing with them the great secret of that kingdom which they do not expect. It is to know that whatever men may do, Jesus reigns and shall reign.

5. With this assurance we can face the powers of evil and the threat of death with a good courage. Delivered from fear we are made free to love. For beyond the judgment of men and the judgment of history lies the judgment of the King who died for all men, and who will judge us at the last, according to what we have done to the least of His brethren. Thus our Christian hope directs us towards our neighbor. It constrains us to pray daily "Thy will be done on earth as it is in heaven," and to act as we pray in every area of life. It begets a life of believing prayer and expectant action, looking to Jesus and pressing forward to the day of His return in glory.

6. Now we would speak through our member churches directly to each congregation. Six years ago our churches entered into a covenant to form this council, and affirmed their intention to stay together. We thank God for His blessing on our work and fellowship during these six years. We enter now upon a second stage. To stay together is not enough. We must go forward. As we learn more of our unity in Christ, it becomes the more intolerable that we should be divided. We therefore ask you: Is your church seriously considering its relation to other churches in the light of our Lord's prayer that we may be sanctified in the truth and that we may all be one? Is your congregation, in fellowship with sister congregations around you, doing all it can do to ensure that your neighbors shall hear the voice of the one shepherd calling all men into one flock?

7. The forces that separate men from one another are strong. At our meeting here we have missed the presence of Chinese churches which were present at Amsterdam. There are other lands and churches unrepresented in our council, and we long ardently for their fellowship. But we are thankful that, separated as we are by the deepest political divisions of our time, here at Evanston we are united in Christ. And we rejoice also that, in the bond of prayer and a common hope, we maintain communion with our Christian brethren everywhere.

8. It is from within this communion that we have to speak about the fear and distrust which at present divide our world. Only at the

Cross of Christ, where men know themselves as forgiven sinners, can they be made one. It is there that Christians must pray daily for their enemies. It is there that we must seek deliverance from self-righteousness, impatience and fear. And those who know that Christ is risen should have the courage to expect new power to break through every human barrier.

9. It is not enough that Christians should seek peace for themselves. They must seek justice for others. Great masses of people in many parts of the world are hungry for bread, and are compelled to live in conditions which mock their human worth. Does your church speak and act against such injustice? Millions of men and women are suffering segregation and discrimination on the ground of race. Is your church willing to declare, as this assembly has declared, that this is contrary to the will of God, and to act on that declaration? Do you pray regularly for those who suffer unjust discrimination on grounds of race, religion or political convictions?

10. The church of Christ is today a world-wide fellowship, yet there are countless people to whom He is unknown. How much do you care about this? Does your congregation live for itself, or for the world around it and beyond it? Does its common life, and does the daily work of its members in the world, affirm the lordship of Christ or deny it?

11. God does not leave any of us to stand alone. In every place He has gathered us together to be His family, in which His gifts and His forgiveness are received. Do you forgive one another as Christ forgave you? Is your congregation a true family of God, where every man can find a home and know that God loves him without limit?

12. We are not sufficient for these things. But Christ is sufficient. We do not know what is coming to us. But we know Who is coming. It is He who meets us every day and Who will meet us at the end—Jesus Christ our Lord.

13. Therefore we say to you: Rejoice in hope.

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ANOTHER LETTER FROM DR. ASMUSSEN TO GERMAN EVANGELICALS

Our readers will remember that early this year, Dr. Hans Asmussen, Lutheran Provost of Kiel, together with three of his fellow clergymen, addressed an open letter to the members of their denomination in which they posed a number of penetrating questions relevant to present status of the Evangelical Churches in Germany (Unitas: *Vol. VI,*

no. 2.) At the close of their letter, these churchmen invited the correspondence of their readers with regard to the issues raised and declared that in the near future they would again publish a further statement. The text of this declaration was recently made available, and we are presenting an English version of it below:

The Era of the Church

II

We have frequently been asked just precisely what it is that we are seeking. We are accordingly making answer, and we hope that through it will come to light, as clearly as possible, that which we would like to see in these unsettled times.

1.

We desire that in the Church there would re-echo with greater appreciation and efficacy the cry: "Christ alone."

We wish, however, that Christ be held distinct from the Father and the Holy Spirit. When we say "Christ alone" we mean in the Father and through the Holy Spirit; Christ is operative in the Father and through the Holy Spirit. He effects renovation through the instrumentality of His created Body and of the Church.

No one has God for his Father who does not have the Church for his mother. "Christ alone" means Christ and the Church.

The one sacrifice of Christ signifies that His disciples become priests and victims by means of His sacrifice.

The word of Christ alone means: "He who heareth you heareth Me" (Luke X, 16). The one divine worship of Christ (His liturgy) is a mode of action whereby the creature serves Him in the liturgy and in daily life for His honor.

"Christ alone" is the same as saying that there is but one Body of Christ in Heaven and on earth in order that the world may know that the Father has sent His Son (John XVII, 23).

2.

We wish that in the Church there would resound with ever more appreciation and efficacy the cry: "By means of grace alone."

We do not wish, however, that uncreated grace be considered as distinct from its efficacy in creatures and through the instrumentality of created things.

Only he lives through grace alone who, as the creature and the image of God, becomes free for the service of God. By means of grace alone we are enabled to perform good works, we are sanctified, and we sanctify all things by the word of God by means of prayer.

We therefore reject that concept of grace which does not take

into account the fact of creation and its ramifications; as if the grace of God saves us independently of all that God has made and conserved. Surely, God has willed that grace should come to us through created realities. Every grace which is outside the order of creation is for the present world an illusion.

Through grace alone means: God and His saints.

By grace alone we mean that all the good accomplished by the saints is the work of God. It also means that God intends this: that all the good which He wishes to do in the world is left unrealized without His saints. Through grace alone we mean the work of the Church and its attributions.

To be saved by grace and to be judged according to one's works do not constitute a contradiction.

3.

We desire that in the Church there would re-echo with greater appreciation and efficacy the cry: "Scripture alone!"

We do not wish, however, that the Scriptures be freed from the authority of God and from their indissoluble bond with the Church. Scripture has God for its author by reason of the inspiration of the Holy Spirit and has been entrusted to the Church for its application. The praiseworthy endeavors of the science of Sacred Scripture necessarily tend to become sterile whenever they lose contact with the interpretation of the Church. It is then that theologians eliminate from the sacred writings that which is not in accord with their systems; they oppose John to Matthew, Paul against Luke, and reduce to a common level the whole of Scripture in all its multiplicity.

Therefore, we wish for our Church also the sincere acknowledgement that the interpretation of Sacred Scripture has its own history which serves as its norm. The Church must expound whatever in this history exists as a valid norm. If Lutheran exegetes of our day are correct when they claim to have found "Catholic" explanations in many passages of Sacred Scripture, then our Church ought to accept their judgment and change. But if they are not right, then our Church is responsible if we are taught accordingly. Since we are obliged to proclaim all of Scripture, for this very reason our Lutheran traditions and customs, which we look upon as standards, ought to be submitted to the judgment of the Scriptures in all their totality. We cannot evade this by replacing the Bible with a "message of the Reformation" or with a "herald of the New Testament."

4.

We are of the conviction that one cannot be faithful to the Lutheran Confession without adhering to these propositions. The

breakdown of the indissoluble union between Christ and His Church, between uncreated and created grace, between Sacred Scripture and the history of the Church has had as a consequence the diminution of the authority of the Lord, of the efficacy of grace, and of the Bible in the Lutheran Churches. In this sense the words might well apply here: "and because of their unbelief, he did not work many miracles there" (Matthew XIII, 58). Our witness links us with apostolic Christianity before the Reformation. Without this bond we would be another sect.

We maintain that in this declaration we have caused to be heard the voice of the holy, Catholic, and apostolic Church. The Synodal Conference for the Declaration of Barmen in 1934, whose authentic interpreter according to the wishes of the Synod is the theological declaration itself, guarantees that this statement of ours derives legitimately from Barmen.

Kiel, Easter 1954.

Dr. Hans Asmussen, D.D. Keil, Klosterkirchhof 8
Pastor Ernst Fincke Frankfurt a. M. Töplitzstr. 8
Pastor Max Lackmann, Gehlenbeck, Kreis Lübbecke (West)
Pastor Wolfgang Lehmann, Offenbach-Main, Geleistr. 104

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ROMAN CATHOLIC AND ORTHODOX—AN APPEAL FOR UNITY

In the first June member of *Ekklesia,* the official organ of the Orthodox Church of Greece, the 9th centenary of the schism of 1054 is commemorated in the leading article from the pen of Professor Ioannidis of the Theological Faculty of the University of Athens. Its tone is indicated by its title: "Union of the Orthodox and the Roman Catholic Churches." It deserves the close attention and earnest study of Catholics, and so we give here a brief synopsis of its content.

In the world of to-day there is an atmosphere of interdependence and union, shared in also by the different Churches. But 'different Churches' is an anomaly: there should be one Church: indeed there is only one true Church of Christ, the Orthodox Church. The zeal for union of the Protestant Churches among themselves should be emulated by the Orthodox and the Catholic Churches between themselves, for there is no insuperable obstacle in the way. The stumbling block is the Primacy of the Pope and the absolutism of the Western Church. "Apart from the Primacy, the other differences in teaching and order can be removed by sincere and objective discussion."

The history of the last 900 years is starred by many events that have embittered the Orthodox mind—the Crusades, proselytism under the Turkish régime. But those are past. There is another spirit now,

shown in the tone of Catholic references to Orthodoxy, the occasional communications between the heads of the two Churches, friendly contact of theologians, the offering of scholarships to Greek students in various seminaries in France. The impression left on Orthodox minds by the recent visit of Frs. Dumont, O.P. and Congar, O.P., both apostles of union between the Churches, was one of sincere sympathy and Christian zeal.

"But while our differences from the Roman Catholics are very few, the links that bind us together are very many and of substantial importance. We constitute with them in fact one family, because we have the same sources of faith, Holy Scripture and Holy Tradition, the same Fathers, the same Saints, the same apostolic succession in the episcopal dignity, the same seven sacraments, the same holy worship, the same monastic and ascetical life, and the same understanding of the Church as the Body of Christ, as visible and invisible, although their views about the Primacy have added a different emphasis to Roman Catholic opinions about the Church. All these are very strong motives for striving after their co-operation and union."

But the fatally prolonged division has created a chasm between them, leading to mutual ignorance, misunderstandings, and even enmities. In consequence *rapprochement* will be difficult: but it will be impossible if no step at all is attempted.

"The drawing together and collaboration and final union of the two sister Churches will be brought about if we follow the policy opposite to that followed until now. Coldness and enmity widened the chasm and exaggerated the differences: love and sincerity in relations will lessen them. Communication and contact of the heads of both Churches should be more friendly and more frequent. *Is a meeting between Pius XII and the Patriarch Athenagoras impossible?*" It would reverse in 1954 the tragedy of 1054. Papal Encyclicals to the East with corresponding answers are not the best means to *rapprochement*. "On the occasion of this 9th centenary of the schism committees of theologians specially appointed by the two Churches should consider in what way the two Churches may organize and canalize their energies for close and constant collaboration on questions of common interest, as e.g., the confronting in common of the anti-Christian and materialistic powers in the world of to-day and the discussion of the differences in teaching and order separating the two Churches. Just as there is the Ecumenical Movement whose aim is co-operation and union of the Protestant Churches among themselves and of all with the Eastern Orthodox Church, why should there not be organized also a parallel movement for co-operation and union of the two ancient Churches, the Eastern and the Western, which stand so very close to each other? Such a movement would bring Roman Catholics and Orthodox together on a spiritual plane; it would strengthen the bonds of friendship between them and would assuredly create that atmosphere of mutual respect, sympathy and love, which is essential for the promotion of the task of

removing the 900-year old schism and for the realization of the much-desired and blessed union."

An atmosphere of friendship between the members, both clerical and lay, of the two Churches is a necessary prerequisite. Old prejudices need time to be dissolved. Obstacles there are even of a dogmatic nature (infallibility, Immaculate Conception of Our Lady); obstacles, too, due to motives less worthy, but unavoidable in so long a separation. The way will be hard. "Therefore it will be necessary to bring into play all the theological forces of both Churches into one crusade for their co-operation and union, the organization of their unitive efforts, publication of ecclesiastical periodicals imbued with a spirit of peace and union, of books and symposia with studies by Roman Catholics and Orthodox one the relations, the life, the action of the two ancient sister Churches, which for nine centuries worked together successfully for the propagation of the Holy Gospel among the peoples of the world and for their civilization. On the anniversary 1054-1954 let us implore in fervent and sincere prayer the Most High that He inspire the two sister Churches with holy thoughts and plans for their co-operation and union."

This courageous and encouraging article speaks for itself. May it prove indeed to be the beginning of what we, with the author, so much desire, the re-establishment of friendship, co-operation and union between Catholics and Orthodox.

J. GILL, S.J.

ECUMENISM AND REUNION

The Second Assembly of the World Council of Churches at Evanston

The Second Assembly of the W.C.C. was inaugurated in solemn fashion at Evanston, Illinois, on the morning of August 15. Religious services to mark the opening of the Assembly took place in the First Methodist Church of that city where there assembled some 1300 official delegates representing 132 member churches of the World Council of Churches. (1)

At these services the different presidents of the W.C.C. presided over one or the other portions whether of prayer or of scriptural reading. The sermon at the exercises was delivered by Bishop G. Bromley Oxnam, the American member of the Presidium, who took as his theme "We Intend to Stay Together."

On the evening of the same day, the Assembly sponsored a great service of worship at Soldiers' Field in Chicago entitled "The Festival of Faith." Over 100,000 persons attended this ceremony which attempted to portray the relationship of the human spirit to God. This festival featured music, choral groups, an interpretative pantomime group, and a narrator using passages from Genesis and other books of the Bible. A further feature of the event was a long processional in which about 1300 delegates from 42 countries participated, each in his own distinctive apparel or ecclesiastical garb.

The principal theme of the Evanston Assembly, as our readers already know, was "Christ, the Hope of the World." The opening statements on this central theme were made on the first day of the Assembly by two well-known Protestant theologians, Dr. Edmund Schlink of Germany and Dr. Robert L. Calhoun of Yale. In the sessions and discussions that followed (there were fifteen discussion groups) and in the message at the close of the Assembly, the delegates made frequent points relating to the main theme. The topics touched upon in the course of the convention, however, covered an exceedingly wide range; among them were: racial segregation, ethnic and other social problems, Communist persecution, missionary endeavors, the allocation of refugees, economic issues, international affairs, etc.

At the second plenary session of the delegates to Evanston, (2) the General Secretary of the W.C.C., Dr. W. A. Visser 't Hooft, emphasized that the World Council is "essentially an instrument at the service of the Churches to assist them in their common task to manifest the true nature of the Church." He pointed out that the Council was

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(1) Actually at the time the Assembly began, 1500 delegates from 161 member churches were expected. Later in one of the early sessions the W.C.C. voted membership to two other ecclesiastical groups from South Africa, bringing the total to 163 member churches. These new additions are: the Dutch Reformed Church of South Africa with 290,000 adherents and the Bantu Presbyterian Church of South Africa with 50,000 members.

(2) Unlike Lund there were no Catholic observers present at the sessions of the Assembly.

not to be considered an end in itself. "The important thing," he said, "is not the World Council as an organization. The World Council is not the World Church. It is completely erroneous to suggest that the World Council is or has any ambition to become a super-Church."

Dr. Visser 't Hooft made it clear that the World Council of Churches was committed to work for Christian unity. "The Council cannot and must not negotiate unions between the Churches . . . but the Council can and must work to create a situation in which there is so much in common between the Churches, that there is no adequate reason for them to remain separate from each other."

The lack of unity between the Churches was evident from the want of agreement on the main theme of Christian hope. An Advisory Commission of theologians and laymen had worked on a fifty-one page report on the theme for three years, the process having begun in 1950 at Toronto where it was resolved to draw up a document to serve as a basis of discussion at Evanston. The Commission submitted its final report at a meeting in August 1953, and in June of this year the text was released to the public.

Following the opening addresses by Professor Edmund Schlink and Professor Robert L. Calhoun, the theme was discussed in various sessions by the delegates to Evanston. The outcome of these discussions resulted in the drawing up of a "Statement on the Report of the Advisory Commission on the Main Theme." This statement approves for the most part the work of the Commission but criticizes the mode of presentation as well as the omission of certain important points. It also goes on to admit that "sharp differences in theological viewpoint were expressed among us" and that "we are not agreed on the relationship between the Christian's hope here and now and his ultimate hope."

The report of the Advisory Commission was not to be represented as the only word of the Assembly on the subject of hope. "It is, however," concluded the statement, "a creative and provocative ecumenical statement of Christian hope for this day. And it is, therefore, forwarded to the churches, with the commendation of this Assembly, for their study, prayer, and encouragement."

Serious divergence could also be seen from the fact that there were five separate communion services for the delegates: Methodist, Anglican, Lutheran, Orthodox, and the Church of South India. Of these, two were restrictive; the Orthodox permitted reception of communion only to their own members, while the Lutherans would grant communion only to those "who believe in His actual presence and that we receive His true body and blood in this sacrament." The Anglican service, sponsored by the Protestant Episcopal Church, was open to "all baptized communicant members of other churches," despite protests by the American Church Union, an Anglo-Catholic organization which regards intercommunion as an obstacle to unitive efforts. This open communion was permitted, however, because of a decision made by the House of

Bishops in 1952 when it declared that intercommunion could be allowed at an ecumenical meeting such as that of Evanston.

The fact of disunity was underlined as a serious hindrance to Christianity by Dr. Basil Ioannidis, a Professor of Theology at the University of Athens. Speaking at one of the sessions, he declared that Christian disunity is a "grave obstacle to men's faith" and brings Christianity into disrepute. "The multiplication of Christian communions and religious bodies," he said, "has obscured our idea of one, holy, Apostolic Church and, even among Christians themselves, has destroyed reverence toward the Church and belief in the Church as a divine society, as the very body of Our Lord." Dr. Ioannidis further complained of a lack of interest on the part of the denominations in making genuine efforts for unity. "Today," he declared, "each of the churches is enclosed within its own particular life, lives on its own resources, human and divine, and makes every effort to become in itself something of a whole, a self-sufficient Christian communion, working for its own prosperity and survival, without any adequate interest in its reunion with other Christian churches." He then stated that the divided Christian world would find its answer in the Orthodox Church which, he said, "has preserved unaltered the faith, the order, the worship, and the tradition of the one ancient and undivided Church."

The delegates were further told by the Reverend Peter K. Dagadu of the Gold Coast that the "split of the Christian Church between Protestants and Roman Catholics is a great scandal" and that this situation for the average African constitutes "a bewildering aspect of Christianity as imported from the West."

In comparison with the amount of material devoted to other subjects, the matter of Christian reunion was not widely discussed in the proceedings at Evanston. The delegates, it is true, were made conscious of the degree of unity which had been achieved, but a clear-cut stand on the question of doctrinal unification was not forthcoming from the convention. The Assembly, however, did state in its final message that "to stay together is not enough" and that "it becomes the more intolerable that we should be divided."

This consciousness of separation was an element that led to one of the most concrete steps taken by the World Council. This occurred at the plenary session in which the delegates adopted the report on Faith and Order with minor modifications. It was at this time that the Assembly went on record as urging the observance of the Octave of Prayer for Unity next January as a "public testimony to prayer as the road to unity." The report of the Faith and Order Commission had already stated: "The measure of our concern for unity is the degree to which we pray for it."

The report on Faith and Order itself occupied a place of unusual interest and importance in the deliberations of the Assembly. It was presented to the delegates by Canon Oliver Tomkins, Bishop Anders Nygren of Sweden, and Professor George Florovsky of New York. Canon

Tomkins, in his discourse, made the point that the intention of the Faith and Order Commission was to bring home to Christians everywhere that the Church possesses an essential oneness from God and that there is an obligation to manifest that unity.

In his turn, Professor Florovsky made it clear that no follower of Christ can escape the glaring fact of division. In line with this, the Orthodox theologian observed that the outstanding accomplishment of the Ecumenical Movement was the forthright acknowledgment of serious disagreement which no amount of diplomatic talk or appeals to unity could dispel. What Professor Florovsky had in mind was the essential need of agreement on the nature of the Church. In fact, it was this very point that formed the nucleus of the statement made by his own Orthodox delegation to the Assembly. This declaration, so positive in character, reads in part as follows:

"The whole of the Christian faith is to be regarded as one indivisible unity It is not enough to accept certain particular doctrines... We cannot accept a rigid distinction between essential and non-essential doctrines. Nor can we accept that the Holy Spirit speaks to us only through the Bible. The Holy Spirit abides and witnesses through the totality of the Church's life and experience. The Bible is given to us within the context of apostolic tradition. Loyalty to apostolic tradition safeguards the reality and continuity of Church unity. It is through the apostolic ministry that the mystery of Pentecost is perpetuated in the Church.

"It is suggested in the report that the road which the Church must take in restoring unity is that of repentance. We admit that there have been, and are, imperfections and failures within the life and witness of Christian believers, but we reject the notion that the Church herself, being the Body of Christ and the repository of revealed Truth, and the whole operation of the Holy Spirit, could be affected by human sin. Therefore, we cannot speak of the repentance of the Church, which is intrinsecally holy and unerring... We must acknowledge that even at the present age the Holy Spirit dwelling in the Church continues to breathe in the world, guiding all Christians to unity."

Summarily, the Orthodox delegation affirmed that the reunion sought by the member Churches of the World Council could be realized only on the basis of the "dogmatic faith of the early and undivided Church without either subtraction or alteration." Then re-echoing the stand they had taken at the Lund Conference, the Orthodox stated their conviction that their Church alone had preserved intact the original deposit of faith.

The final Report of the Faith and Order Commission is divided into three sections: *Our Oneness in Christ, Our Disunity as Churches, and the Action of Faith.*

The first part conceives of the unity of the Church as being in Christ and in His indissoluble union with His people. To His Church Christ has not only given Himself, but also the means of a corporate

existence: Sacred Scripture, Baptism, the Eucharist, and the Ministry of the Word.

The second part, while admitting the possibility of diversity existing without division, affirms that that diversity which disrupts the unity of the Church is sinful. Hence, even though the Churches have been doing what to them has seemed right, still they cannot disassociate themselves from the sin of division. At the foot of the Cross they are to implore mercy and enlightenment so that God's designs for unity will become ever more manifest to them.

The third part of the Report, entitled the *Action of Faith*, comprises a series of suggestions as the means for attaining the desired unity. The summary form of these directives as reported by the Ecumenical Press Service is as follows:

"Together we suggest the following ways in which we are both united and divided as we seek to be obedient:

1. We must try to understand the theological implications of this ecumenical fact (the World Council of Churches) and to implement it in the concrete relations of neighbor churches.

2. We must all listen together in the midst of our disunity to our one Lord speaking to us through Holy Scripture.

3. We must consider frankly the influence of social and cultural differences upon the matters of faith and order which cause divisions.

4. We must speak the truth in love with one another and practice that love towards those with whom we disagree.

5. We must learn afresh the implications of the one Baptism for our sharing in the one Eucharist.

6. We must acknowledge beyond the bounds of our own church each ministry that preaches the Gospel of reconciliation as a means whereby Christ performs His saving deeds.

7. We must bear witness together to the Gospel of Him who has already overcome our sins and divisions and who graciously uses sinners in His service.

8. The measure of our concern for unity is the degree to which we pray for it."

Besides the section on Faith and Order, the main theme of the Assembly, as previously announced, was subdivided into five other sections: Evangelism, Social Questions, International Affairs, Inter-group relations, and The Laity. Each of these had its own report ready for the Assembly to serve as the ground for discussion at the different sessions. These original reports underwent various emendations after their consideration by the delegates, and at a plenary session on August 30 the final texts were ultimately adopted by the Assembly.

In the presentation of the matter dealing with each of these main sections, a number of notable addresses were made to the delegates at Evanston. One of these was delivered by the Bishop of Chichester, G. K. A. Bell, the outgoing chairman of the important Central Committee of the World Council of Churches, which is the responsible administrative group of the Council. Speaking at one of the Assembly sessions, Dr. Bell said: "I have been intimately concerned with the Ecumenical Movement for 35 years. I do not hesitate to say that the partnership of members of many churches on the outgoing Central Committee has involved an even more precious spiritual experience and carries a deeper significance for Christendom. What has engraved itself so clearly on my mind in the six years has been the steady growth of mutual trust, and deep understanding, as well as a greater sense of urgency. In subjects which ordinarily afford ample ground for controversy, whether political or theological, complete freedom, frankness, and charity have prevailed. There has been no thought, even in the most difficult matters, of one bloc lining up against another bloc; but always the sense of being an instrument of a World Council of Churches, not of a Council of the West or of the East, or of the North or of the South, and of a common desire to know the mind of Christ and to follow its leading to the best of our ability in all our relationships."

Although retiring as the chairman of the Central Committee—now headed by Dr. Franklin Clark Fry of the United States, President of the United Lutheran Church—Dr. Bell was named as an honorary president of the World Council of Churches. This honor he shares with the well-known American churchman, Dr. John R. Mott. As members of the new presidium of the World Council, the Assembly elected the following: the Right Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church in the United States; Archbishop Michael, now residing in New York, ranking prelate of the Greek Orthodox Church of North and South America; Very Rev. John Baillie of the Church of Scotland; Bishop F. K. Otto Dibelius, President of the Evangelical Churches in Germany; Bishop Sante Uberto Barbieri, Methodist prelate of Argentina, Bolivia, and Uruguay; and Mar Thoma Juhanon of the Mar Thoma Syrian Church of South India.

The World Council of Churches ended its Second Assembly at Evanston on August 31 with a service at the First Methodist Church. The service, attended by the six new presidents and delegates of member churches, was presided over by Dr. G. K. A. Bell. The sermon was delivered by Bishop Elvind Berggrav of the Lutheran Church of Norway who warned against a "sentimental impatience" for Christian unity. He said that there were those who lost patience with the Churches because they were not ready to reunite immediately. "The answer to sentimental impatience," he said, "has to be that the growth is up to God and will be completed in His time."

Another world assembly is being planned for 1960, but neither the place nor the theme have yet been determined. These will be made

known in time as the various working committees of the World Council of Churches meet for discussion and further plans.

Anglican World Congress at Minneapolis

From August 4 to 13, some 670 bishops, clergymen, and laymen from 327 dioceses of the Anglican Communion gathered at Minneapolis for their international congress. The first of its kind to be held outside of Great Britain, the Congress had as its theme: "The Call of God and the Mission of the Anglican Communion." This was subdivided into four subordinate topics: "Our Vocation, Our Worship, Our Message, and Our Work," each of which was considered by various discussion groups.

The Congress was the outcome of the last Lambeth Conference in 1948 which provided for a world meeting of clergy and laity some time before the next meeting at Lambeth Palace in 1958. It was subsequently decided to hold the Congress in the United States just previous to the Evanston Assembly.

In the course of the Anglican Congress, the delegates considered a wide range of subjects; among them: the Christian home and family, racial relations, Communism, liturgical questions, missionary endeavors, the Ecumenical Movement, and the atom bomb.

The Archbishop of Canterbury delivered the opening sermon and spoke on the liberating power of God's truth. He likewise dealt with "three creative gifts of Christ to His Church—Scripture, Sacraments, and Ministry."

Other important speakers were: Presiding Bishop Henry K. Sherrill, Bishop Wand of London, Archbishop Carrington of Quebec, Rev. M. H. Shepherd of the United States, and Rev. J. P. Hickinbotham of Durham.

In his address, Bishop Sherrill emphasized the issue of reunion and affirmed that Christians must not be ecclesiastical isolationists. The goal of the Ecumenical Movement, he said, was not only increased cooperation between various communions, but the unity of the Church.

This note was further stressed in a paper read to the assembly by Rev. J. P. Hickinbotham. He told those in attendance: "We all need to have our partial and distorted traditions supplemented and corrected by those elements of the truth which other communions have preserved better than we have, and this can only take place within the intimate fellowship of a united Church."

In the final report issued at the close of the ten-day meeting, the Congress warmly recommended Anglican participation in the Ecumenical Movement. Read one of the statements: "We rejoice in the fact that the several member churches of the Anglican Communion are all constituent members of the World Council of Churches ... We appeal to all the churches of the Anglican Communion to strengthen their support of the ecumenical movement and to promote the furthering of unity among Christians of different communions in their own local areas."

On the report of the very important issue of the Church of South India, the Congress had this to say: "We suggest that an early evaluation be made by an officially appointed body in each member church of the Anglican Communion of the situation as it is developing in the Church of South India so that the Anglican Communion as a whole may have an informed understanding of this courageous venture in reunion Both to those who have entered the Church of South India from our own Communion and to those who have joined with them from other communions we would affirm our continual fellowship in prayer and in the service of Jesus Christ. We look forward to the day when full communion with them may be realised; and we hope and pray that in all Christendom Christ may lead us through obedience to His Spirit to fulfil His prayer for the unity of all His people."

In reporting some of the major statements made at the Congress, the *Church Times* quoted a declaration of Bishop Sherrill relative to the Anglican communion service planned for the Evanston Assembly. The Bishop stated that in view of the stand adopted by the Episcopal Bishops at the General Convention held in Boston in 1952, Evanston came under the category of "gatherings for a responsible ecumenical purpose" and accordingly an invitation would be made to all baptized and communicant members of other Churches to receive communion at the Anglican service.

The *Church Times* also published the following statement on the same question made by the Archbishop of Canterbury: "There has, of course been no discussion with other Anglican Churches about the Communion service at Evanston, since the Protestant Episcopal Church is naturally the sole authority in this country. The celebration will be by its own rites, by its own Presiding Bishop, in accordance with its own regulations. In such a matter, the rest of the Anglican Communion would not expect to be consulted."

American Church Union Sponsors Congress for Unity

During the first week of August, the American Church Union of the Episcopal Church was host in Chicago to a world meeting of clergy and representatives from other Churches for the purpose of promoting Christian unity. This conference which lasted for three days was termed the International Catholic Congress and was attended by approximately 10,000 delegates from the Anglican, Old Catholic, Orthodox, and Polish National Catholic Churches.

In the course of the Congress, the Chicago Stadium was used for religious services which were inaugurated with Evensong on August 1st and which included a Eucharistic service two days later attended by 6000 persons.

The principal address of the opening session was delivered by the Reverend Harold Riley, general secretary of the Church Union of London. He said that Christian reunion would mean the most when

separated Christians can assemble together around one altar. He pointed out that efforts for unity would not be an easy matter but that they should continue until the ultimate goal is reached. "The way back to unity," he said, "is likely to be a long and a hard one. Nevertheless, I do not believe that there is any other way. The test of every step that we take along that road is whether or not it brings at least a little nearer the ultimate stage of reunion, when the breach between the Protestant and the Catholic world, and between East and West may be healed."

Other prominent speakers included: the Bishop of London who spoke on the "Anglican Position," in which talk he said that every effort should be made to "Catholicise the Evangelicals"; Bishop Leon Grochowski, Primate of the Polish National Catholic Church, who advocated "the necessity of a return to the religious rank of the early Apostolic Church"; Bishop Ivins, formerly of Milwaukee, who spoke on the relations of the Creeds to reunion; Reverend Eugene Fairweather of Toronto, who delivered a paper on the sacraments and reunion; Bishop Gerald F. Burrill, Episcopal Bishop of Chicago, who appealed for a return to the historic pre-Reformation Christian Church; and Mr. Spencer Ervin, President of the American Church Union.

Of these, Bishop Burrill's sermon attracted a good deal of attention when he stated that Christian reunion would become a reality only "by reunion with the Catholic Church, the Body of Christ." He said further that unity could not be brought about by compromise or by a vote of chosen representatives. Pan-Protestantism, he asserted, was not unity. The Bishop proceeded to emphasize the essential place of the episcopate, the central position of the Eucharist, and the necessity of adhering to the Apostles' and Nicene Creeds. "These basic truths were never questioned in the Christian Church until the Reformation," he declared. "All Christians hungry for unity must endeavor to restore them to those portions of Christendom who lost them."

The notion of intercommunion Bishop Burrill declared to be a "fruitless game of make-believe pretending to a unity that does not exist." He believed that there could be no reunion that did not recognize the centrality of the Mass because this is the climax of all the Christian life—"but it is the end, not the means to the end."

The American Church Union which made the plans for the Congress traces its origin back to 1722 although its present-day organization began in 1937. It is patterned after the Church Union of the Anglican Church in England and terms itself as a movement to recall the Church to its rightful heritage. In accordance with this aim, it concerns itself primarily with the basic doctrines of the Creeds and the Sacraments of the Church.

First National Assembly of Una Sancta at Berlin

An important meeting of members of the *Una Sancta* movement

took place in Berlin in September when some 140 Catholic and Lutheran delegates met for a three-day conference to discuss ways and means of promoting common religious values and a more effective approach to Christian unity in Germany. Priests, ministers, and laymen who attended advocated in turn a prayerful and charitable appraisal of the religious divisions among German Christians with a view towards hastening eventual religious unity. A close co-operation was also urged in matters of social, civic, and cultural betterment.

The most prominent Lutheran present at the assembly was Probst Hans Asmussen of Kiel, while two of the better known Catholic representatives were Professor Joseph Lortz of Mainz, a foremost historian of the Reformation in Germany, and Fr. Johannes Pinsk of Berlin. The latter, in an address at one of the sessions, said that the *Una Sancta* does not advocate inter-confessionalism but simply aims at bringing separated Christians together for talks and better understanding. Dr. Lortz was also among the speakers and gave several lectures on "How the Reformation is viewed from a Catholic Standpoint."

The *Una Sancta* movement, which now has chapters in many parts of Germany, was begun thirty years ago by Fr. Max Joseph Metzger who underwent martyrdom under the Nazi regime in 1944. It has won recognition by the German Catholic Bishops' Conference at Fulda, and at present Catholic participation in it is under the supervision of Archbishop Lorenz Jaeger of Paderborn, assisted by a commission of twelve theologians. Evangelical membership in the movement is under the guidance of Lutheran Bishop Wilhelm Staehlin, formerly of Oldenburg, who has a similar commission of Lutheran theologians as advisors. (NC)

AROUND THE WORLD

ROME

Vatican Newspaper Advocates Internationalization of Jerusalem

Commenting upon the outbreaks of violence between the Israelis and Arabs in recent months, the *Osservatore Romano* in a July editorial argues that this strife is not only an ever-present danger for peace but "constitutes a more serious and permanent threat for the safety of the city and its holy places. The episodes of violence could be renewed from one moment to the next because the causes remain, and a mere line of armistice which divides the city in two can become a line of combat in an instant."

The editorial terms the present situation in the Holy Land a critical one which tends to become more so with each passing day. The newspaper points out that the intermittent violence has justified the fears of the Catholics over the safety of the Holy City and its sacred shrines. The only real solution to this danger, the *Osservatore* goes on to suggest, is the internationalization of Jerusalem and its environs, a policy that His Holiness Pope Pius XII has earnestly recommended on several occasions.

"Catholics," states the editorial, "are filled with apprehension . . . at this prospect, and cannot do otherwise than try to bring about a realization that the Pope's own solution to this most serious problem is the only one which offers a real likelihood of success. A situation so grave in itself, so dangerous to peace, and so menacing for Jerusalem and its holy places, demonstrates once more the wisdom of what was emphasized by the Pope in numerous public documents as the only solution offering sufficient guarantees for the preservation of Jerusalem and its sacred precincts—and that is a true and proper internationalization of the Holy City and its environs."

Providential Care of the Church Avowed by Pope Pius

A canonical examination of the relics of Pope St. Gregory VII, known to history as Hildebrand before his election to the papacy, was the occasion of a special radio address to members of the Benedictine Order by Pope Pius in July. The address was directed primarily to a large group of Benedictines and of the faithful who had come together at Salerno where Gregory VII died and was buried in 1085. This great Pope had distinguished himself at a period of severe stress and trial for the Church, when during his reign in the eleventh century serious disputes with Henry IV of Germany over the question of lay investiture threatened the liberty of the Church.

Declaring that the paramount lesson to be drawn from Pope Gregory's example was to trust in Divine intervention whenever the fate of the Church is concerned, the Holy Father observed that "even in our

own century, it has been known that her adversaries have had impressive victories in the early stages of the struggles against the Church, only to yield to her ultimate victory." Over the past centuries, he said, the defenders of the Church have given credit for their final victory not to themselves nor to human prudence, but rather to the providence of God.

Averring that he found good reason for encouragement at the present moment from the Church's triumphs of the past, the Pope said that he was certain that the sufferings of bishops, priests, religious, and laymen "who in our time endure death, prison, torture, and exile for their loyalty to Christ and His Church will bear fruit someday." He went on to declare that this was the case with St. Gregory VII who died in humiliation and exile, and in apparent defeat, but who not long after his death "was seen to be the true victor in the Church's struggle for freedom."

"Perhaps no Pope," continued the Holy Father, "has understood better than he, nor pursued with greater ardor the role of the Church in the world for the world; ... for Gregory the Church had to be free, one and holy, and thus he accepted the battle forced upon him by temporal rulers, defending the Church against lay investiture."

Expressing what he said was a three-fold exhortation to be found in the life of St. Gregory, Pope Pius concluded his address by urging: "Love the Church, for she deserves your love. Live in union, with no discord among you, so that the world may recognize the holiness of the Church, not only in the truth of her teaching and the sources of grace which pulsate within her, but still more in her living members who attain their perfection through her. Spend yourselves for the salvation of the world. Every faithful Christian, in imitation of the example of our Divine Master and Redeemer, should feel irresistibly within himself a great sympathy for his brethren. Be conscious of your duty, therefore, to work together for the betterment of human society in accordance with the designs of God and the law of Christ." *(Oss. Rom.)*

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THE UNITED STATES

Use of English Sanctioned in Administration of Sacraments

At a liturgical conference in Milwaukee several months ago, Archbishop Albert G. Meyer announced that the Holy See had granted permission for the use of English in the United States in the administration of Baptism, Confirmation, Matrimony, and Extreme Unction. This permission given by the Holy Father also allows the priest to employ English in imparting over twenty blessings, both real and personal.

The process of obtaining approval for the place of English in the American Ritual gained momentum especially in 1951 at the annual meeting of the Hierarchy of the United States. At that time, a number

of bishops proposed that a request submitted by the Vernacular Society of America for a ritual in English should be carefully considered. The prospect won both the interest and the approval of the Hierarchy, and at last year's meeting the new version of the Ritual was unanimously adopted. It was then submitted to the Holy Father for approbation last November.

In permitting the use of English in the American Ritual, the Holy See was following a recent pattern regarding the employment of the vernacular. In late years it has granted various countries the privilege of using texts of the Ritual in their own languages. These countries include Austria, Germany, France, Indonesia, Japan, China and (for the Hindu language) India. *(Cath. Herald)*

Better Attitude toward Religion in American Colleges

Profound changes which indicate a more favorable attitude towards religion and the "beginning of a new era of Catholic thought in the intellectual life of this country" have been taking place in almost all of the American secular colleges and universities over the period of the last ten years.

This was the conclusion reached by nearly every major speaker at the 40th annual convention of the National Newman Club Federation which took place in Detroit early in September. Members of the Federation were welcomed to Detroit by His Eminence, Edward Cardinal Mooney who in an address urged Catholic college students to permeate their environment with the timeless principles of their faith.

Dr. Jerome G. Kerwin, professor of political science at the University of Chicago, was also among the speakers and told the delegates that there was incontestable evidence which showed without question that there were "religious trends on our secular campuses."

The Newman Clubs are organizations for Catholic students attending nonsectarian colleges and universities. The number of these students in the United States has been estimated as being 320,000, many of them belonging to 550 Newman Clubs throughout the country. (RNS)

President of World Brotherhood Commends Cardinal's Stand

World Brotherhood, which identifies itself as an international organization of religiously minded citizens working for social justice and the betterment of human relations, supports the position taken by Cardinal Stritch of Chicago in his pastoral letter on "interfaith" cooperation. The letter was issued previous to the Second Assembly of the World Council of Churches at Evanston.

The president of the organization, Dr. Everett R. Clinchy, himself an ordained Presbyterian minister, said in a statement referring to the Cardinal's letter: "Certainly in matters of doctrine and dogma there can be no compromises. The notion that all religions are equally valid, the idea that all Churches are equally true imply an indifferentism which the World Brotherhood and the American National Conference

of Christians and Jews formally disavow." (Dr. Clinchy is also head of the latter group).

The well-known leader commended the practice of non-Catholics in meeting together to discuss their theological positions and cited the Assembly at Evanston as a case in point. Commenting on the stand taken by the Archbishop of Chicago relating to Catholic participation in such meetings, Dr. Clinchy declared: "Cardinal Stritch's pastoral letter does nothing more than restate traditional Catholic teaching on the reasonable limits of co-operation, a position familiar to me from my long years with the National Conference of Christians and Jews, and one that I have insisted should guide the activities of World Brotherhood.

"I view the Cardinal's statement as constructive, affirmative, and a healthy clarification for both Protestants and Catholics. Personally, I never could understand why people had to belong to the same Church (nor discuss why they didn't) before being able to work together as citizens to improve housing conditions, to remove prejudices from textbooks, or to obtain justice for minority groups." (The latter is a reference to the statement made in Cardinal Stritch's pastoral favoring general co-operation in civic efforts.) (NC)

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ENGLAND

Bishop of Southwark Explains Catholic Stand on Christian Unity

Speaking on the occasion of the annual pilgrimage of the Knights of St. Columba at Canterbury in September, Bishop Cyril C. Cowderoy of Southwark gave a clear presentation of the position of the Church relative to the concept of Christian unity, and explained why there had been no Catholic participation at Evanston. For Catholics to have taken part in the proceedings of the Assembly, he said, would have constituted a misleading fellowship from the simple fact that they already possessed the divinely guaranteed unity which the others were seeking.

"Sometimes," declared Bishop Cowderoy, "those who do not belong to our religion are puzzled and hurt by our refusal to join with them in such assemblies as that held at Evanston or indeed in any non-Catholic services. They say, indeed, with sincere truth, that their prayers are truly meant to honour God. This we do not doubt. It is with deep sorrow that we know that they are hurt by our refusal to join with them. We know that as they pray to God they cannot fail to be pleasing to Him.

"Nevertheless, we Catholics must stand aside on these occasions, for in conscience we cannot join in an act which might imply, or encourage others to think, that the true worship of God in His Church can be separated from the acceptance of all the truths delivered to us by Christ and His Apostles and handed down in His Church from age to age."

"While we must steadfastly continue to maintain the unity which is the safeguard of the true Faith," concluded the Bishop, "we Catholics must strive to do all we can, by kindness, by decent, upright, pure and honest lives, by great sympathy with those who honestly cannot see what is so clear to us, to bring back to the unity of the Church those who are now separated from it but who are still our brethren and children with us of the God and Father of all." *(C. Herald)*

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FRANCE

Separated Armenians Join Pilgrimage to Lourdes

In consequence of a pastoral letter by His Eminence, Gregory Peter Agagianian, Patriarch of Cilicia for the Armenians, a national pilgrimage of Armenians, both Catholic and dissident, took place at Lourdes during the latter part of August. In his letter the Cardinal had urged participation in the pilgrimage as a manifestation of the love and reverence of the Armenian people for the Mother of God.

The response to this appeal was gratifying. Besides the Cardinal Patriarch and members of the Armenian Catholic episcopate and clergy, some 500 persons took part in the ceremonies at the great Marian shrine at Lourdes. Except for a group from the Near East, most of the participants came from various Armenian communities in France. Approximately half the number of these pilgrims were non-Catholics who took part, however, in all the religious functions during the three-day period.

One of the most impressive features of the pilgrimage was the solemn pontifical liturgy in the Armenian Rite, celebrated by Cardinal Agagianian in the upper basilica. Later in the day in an exhortation to the pilgrims, His Eminence spoke of the significance of their coming to Lourdes and urged them all to an ever greater devotion to the Mother of the Saviour. (SICO)

New Ordinariate for Eastern Rite Catholics in France

With the inception of November, the new ordinariate for Catholics of the Eastern rites in France will begin its activity under the jurisdiction of Cardinal Maurice Feltin, Archbishop of Paris. This arrangement is the result of a decree of the Sacred Congregation for the Eastern Church, issued in July, whereby efforts for the spiritual, moral, and educational welfare of Eastern Catholics will be co-ordinated more effectively. This important undertaking by the Church fulfills a need which arose in France following the last war with the large influx of Catholic refugees who belong to the various rites of the Eastern Church and who now wish to remain in the country which received them.

Christians of these rites in France at the present time are estimated as numbering in the neighborhood of 300,000 and can be classified as belonging to four major groups: dissidents of the Byzantine

Rite, 150,000; Gregorian Armenians, 100,000; Ruthenians and Ukrainians, 40,000, most of these being Catholics; other Oriental Catholics and dissidents, 10,000. Paris is the center for most of these groups, while Marseilles, Nice, and Lyons also claim large communities of them. *(SICO)*

French Social Week Celebrates Fiftieth Anniversary at Rennes

Les Semaines Sociales, a civic and social movement of French Catholic life, celebrated it golden jubilee in Rennes this year when delegates met to take part in a symposium on the Crisis of Power and the Crisis of Citizenship. The conference, which was held from the 20th to the 25th of July, brought together clergymen and professors from major French universities, as well as other laymen, to discuss concrete problems of present day society in the light of the Church's social teaching. The aim of these discussions was to bring into relief the solutions offered to existing problems by the Catholic faith and to clarify other pertinent theological aspects.

In honor of their jubilee year, His Holiness, Pope Pius, sent the president of the institution, M. Charles Flory, a special letter in which he congratulated the members for their interest in the ideals of the organization and for the real contribution it was making towards the improvement of human relations in the various phases of social life. The Pope praised the practical wisdom of the conclusions reached by the annual conferences and affirmed that the *Semaines Sociales* had won the confidence and respect of a large following of men of study and action, not only in France but in many other countries as well.

The Holy Father then proceeded to comment briefly on the Christian notion of the state, the conditions for a true and effective authority, and the need for an enlightened social consciousness. In concluding his letter, the Pope stressed that while the ideal to be followed was clear, emphasis should be placed on the necessity of the grace of God for the attainment of that ideal. *(Doc. Catholique)*

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GERMANY

Seventy-sixth Observance of National Catholic Day

The city of Fulda, which enshrines the tomb of the great apostle of Germany, St. Boniface, was the setting chosen by German Catholics for the seventy-sixth observance of their national *Katholikentag.* The celebrations, which began on the last day of August with a solemn pontifical Mass presided over by Archbishop Aloysius J. Muench, continued through the 5th of September on which day some 300,000 persons from both East and West Germany attended the closing exercises at Johannisau Stadium. The event was attended by members of the hierarchy from Germany and abroad and by distinguished members of the German Government, while congratulatory messages were sent to those

present by Pope Pius, President Theodore Heuss, and by Chancellor Adenauer.

The theme of the *Katholikentag* was "You shall be witnesses unto Me," a topic which was discussed by clergy and laity in specially planned sessions during the first three days of the congress at Fulda. The arrangements for this were the work of fifteen committees which drafted the outlines of the discussion under various sections which included: the family, work and leisure, sports, art, the role of a citizen, the Eastern Church, the religious and lay states, and international collaboration.

During the celebrations at Fulda, one of the most important ceremonies was that in which His Eminence, Josef Cardinal Frings of Cologne, consecrated Germany to the Immaculate Heart of Mary. Another impressive ceremony was a great torchlight procession in which the relics of St. Boniface were carried. (RNS)

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HOLLAND

Protestant Participation in St. Boniface Celebrations Called 'Hopeful Event'

The participation of Protestant leaders in the Catholic celebration of the 1200th anniversary of the martyrdom of St. Boniface in July was hailed as a hopeful event by Coadjutor Archbishop Bernard Alfrink of Utrecht. He was referring to Holland's second major manifestation at Utrecht in honor of the great English Benedictine monk who, after he had evangelized Germany, was martyred with 52 companions at Dokkum, Holland, in 754.

"May this spirit of solidarity in Europe be preserved under the protection of St. Boniface," declared the Archbishop. He then proceeded to laud the contribution the great martyr had made to the early Christian civilization of Europe.

Earlier the town of Dokkum had drawn thousands to the celebrations held there in memory of St. Boniface. Queen Juliana, civic officials, and Protestant leaders joined with Catholics in paying tribute to the Saint. He was praised on all sides for his efforts for Christian unity, especially under its supranational aspect; and grateful acknowledgment was made of his contribution to the cultural heritage of Europe by his establishment of monasteries. (NC)

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JAPAN

Research Reveals Forgotten Marian Holiday

Recent scholarship relating to Japan's early Christian era has brought to light the former observance of a liturgical feast in honor of Our Lady of Protection, known in Japanese as "On Mamori no Sancta Maria." The feast was kept by Japanese Catholics in the 16th century as a holiday of obligation.

This conclusion is based on evidence found in a collection of letters and manuscripts originating in Japan and dating back to November 1598. These are now preserved in Madrid at the Biblioteca de la Academia de la Historia. The manuscripts reveal that the feast of Our Lady of Protection was proclaimed by Bishop Dom Luis de Cerqueira, S.J., after a national meeting of mission superiors in Nagasaki about the year 1599.

The discovery in question was made by Fr. Schuttes, S.J., an authority on the Christian period in Japan. (NC)

Catholic Gains in French African Territories

Figures released by the Apostolic Delegation in Dakar show that the number of Catholics in French African territories has increased by 152,000 during the past year. The entire population of the mission areas is approximately 40 million, of whom 3,126,454 are Catholics, including Europeans.

The statistics in the report of the Delegation showed among other things that there are 412,774 catechumens under instruction and that a total of 388,150 students are enrolled in Catholic and primary schools in Niger, Reunion (an island in the Indian Ocean), and Madagascar.

The largest number of native Catholics is to be found in Madagascar with 808,283. Other leading centers are: the Cameroons, 522,000; French Equatorial Africa, 412,390; Reunion 237,000, and the Ivory Coast with 144,555. (NC)

BOOK REVIEWS

A History of the Ecumenical Movement 1517-1948 edited by RUTH ROUSE and STEPHEN CHARLES NEILL: S.P.C.K. London (1954) xxiv - 822 pages, including 2 appendices, bibliography, and index. Price 32s., 6d.

We have become so accustomed in these days to regarding the Ecumenical Movement as identical with the World Council of Churches that at first sight the title of this book may be misleading. The book has in fact a very much wider scope, for it is nothing less than a history of all the "efforts of Christians to seek and promote unity"—a definition which appears only on the last page but one of the text. The authors, too, felt that some explanation was required and give it in an appendix, but their explanation does not quite resolve the difficulty which lies rather in the fact that the words *The Ecumenical Movement* are more immediately understood in a singular and definite sense (which is not what the authors mean) than in a generic and 'common' sense, to include a multitude of disparate and unconnected movements (which is what they do mean).

But that is a question of very minor importance. Indeed, we can only be grateful that their purpose was not limited to the much narrower field, for in that case we should have been deprived of a wealth of information and knowledge, much of which is unattainable elsewhere and certainly nowhere else within the compass of a single volume. The contributors were chosen because of their qualifications for the tasks assigned to them, being either professors of standing or persons intimately connected with the movements they are describing, with already an imposing list of publications to their names.

The History opens with an introductory chapter on "Division and the Search for Unity prior to the Reformation" which within a couple of dozen pages tries to outline the main 'ecumenical' events of some fourteen centuries: a herculean task and liable to pitfalls here not altogether avoided. In their search for brevity and simplicity the authors are betrayed into giving too much emphasis to the divisions (easier, of course, to describe briefly because they were usually clear-cut, limited episodes) and very much too little to the stupendous religious unity, centred round the papacy, that prevailed in Europe for so many centuries. (1)

The more detailed history begins with Chapter 1 on the early Reformation period. The early Reformers "sought the renovation, not the

(1) Michael Cerularius and his Council pronounced an anathema, not against the Pope, but against the papal legates (p. 16). Demetrius was the brother, not the son, of John VIII Palaeologus (p. 18). Bessarion was only one of many who had a great influence on the conclusions of the Council of Florence. To say that he 'managed to produce a formula, etc.' is inaccurate (p. 18). To say no more of Isidore of Kiev than that he was "a maleficent, crafty and mercenary man," even though it be a quotation from some unmentioned source, is to be quite unfair to a sincere upholder of Church unity and a redoubtable Greek patriot. He was appointed to Kiev by Constantinople, not Rome (p. 19).

disruption of the Church, and hoped for its reunion," but there was that in the very ethos of the Reformation that led immediately to a perpetuated division. Many were the attempts to find formulas that would enable them to combine, but there was always some insuperable difficulty—usually the doctrine of the Eucharist—that stood in the way. So, though Confessions were multiplied, they failed to achieve their end, and diversity increased rather than diminished. The story is continued in the next Chapter—2—covering the 17th and 18th centuries on the Continent, when, while the divisions continued, the endeavours to heal went on too, but now associated with movements as much as with individuals. It was the age of humanism and mysticism which were concerned less with doctrine than with the general spiritual life. Unity could come from allowing liberty in 'non-essentials' and from laying the greater weight on piety, a piety however that was not merely personal and heremitic, for the pietistic movement of the Continent (and its counterpart of Evangelicalism in England) were responsible for giving a great missionary impetus to the Protestant world.

The scene changes in Chapter 3, concerned with Great Britain in the same centuries. The division between the Puritans of England with the Presbyterians of Scotland and the more 'Anglican' members of the Established Church was there from the beginning, but it was not a palpable fact (apart from the few years of the Commonwealth) till 1662. The main cause of division in England—as between the Anglican Church and the continental reformed Churches—has always been episcopacy: it is still. There were relations with Germany, correspondence with the Gallicans of France, and even an attempt on the part of the Nonjurors to reach an understanding with the Orthodox. Towards the end of the period the Methodist movement added further to the religious divisions of the country.

The Chapter on "The Orthodox Churches and the Ecumenical Movement prior to 1910" is necessarily the account of their relations with other Churches. After the fall of Constantinople (and before that event Georgius Scholarius had used the term 'transubstantiation': cf. p. 183) the Russian Church alone remained outside the Turkish domination. With the Reformation, Latins and Protestants vied with each other to influence the Orthodox—at Constantinople and Alexandria; in Poland where the uniate Ruthenian Church acceded to Rome (1596) (2), in the field of theological teaching in the seminaries imbued with the spirit of Moghila and those of Prokopovich. In the 19th century Anglicans cultivated contacts mainly with Russia, and after the Vatican Council the Old Catholics invited the Orthodox to the conferences of Bonn. The advent of Bolshevism drove the Church in Russia into the catacombs, but it was too the occasion for freer contact between exiled

(2) Another large body of Orthodox joined the Roman Church in 1700 to form the uniate Romanian Church. It might have been mentioned in this chapter. Both the Ruthenian and the Romanian Churches have been 'liquidated' in our day by Communism, at least in their own countries.

Russians and the rest of the Christian world. With the eclipse of the Russian Church the Greek-speaking Churches became the spokesmen of Orthodoxy.

The next few chapters, dealing with the movements of the 19th century, are far too replete with information to be outlined in a few sentences. One deals with America, tracing the influence of the pioneers on religion, the impetus that the pioneers' movement supported by the pietism of Europe gave to revivalism, the 'Great Awakening,' the temporary combination of Churches and the hardening of divisions. Another chapter lists the progress in Europe (and elsewhere) towards unity of Churches of a common stock (Reformed, Methodist, Baptist, etc.) and events which helped Churches of different origin towards at least comity of action. A third chapter traces the influence of the big supra-denominational movements—the Evangelical Alliance, missionary movements, the Y.M.C.A., and the S.C.M.—in preparing the ground for interdenominational action.

The history of the World Council of Churches really begins with the World Missionary Conference (Chap. 8) held at Edinburgh in 1910, which, though entered on with some misgivings, was an outstanding success and pointed the way to further endeavour. The cue was taken up first in America where Bishop Brent with the ideal of a united Church before his mind's eye laid the foundations of the Faith and Order Movement (Chap. 9). The first World War intervened and threatened to destroy the movement almost before it had begun, but the atmosphere of world co-operation exemplified by the formation of the League of Nations, by the Encyclicals emanating from Constantinople (1919), and the Lambeth Conference of 1920, favoured its prosecution. After much preliminary organization, it bore its fruits at Lausanne (1927) and Edinburgh (1937). At the same time, as a result in large measure of the efforts made by neutrals in favour of peace between 1914 and 1918, the parallel movement of Life and Work (Chaps. 11 and 12) was launched, due to the vision and untiring energy of Archbishop Söderblom of Uppsala. Its outstanding meetings were held at Geneva (1920), Stockholm (1925) and Oxford (1937). In both these Movements the Orthodox Churches (with the exception of that of Russia which was not then free to participate) played their part, not only by sending official delegates to the international conferences, but also by co-operating on the various committees continually engaged in works of consolidation and preparation (Chap. 14). The Catholic Church, however, abstained from any official participation. The reason for this attitude and the relations of Catholics with other religious bodies are recounted soberly and fairly in Chap. 15. Meanwhile, much had been done to heal the splits in religious groups of a common origin, to produce amalgamations and unions, to promote intercommunion between Churches, and many are the schemes now on foot for further like experiments—all these are listed in Chap. 10.

Faith and Order and Life and Work covered overlapping fields:

especially could Life and Work not abstract from a doctrinal basis for its activities as activities of Christian Churches. Their amalgamation into one organization was decided in 1937 (Chap. 16) to be called the World Council of Churches, with its seat in Geneva. It held its first international congress in Amsterdam in 1948.

I cannot hope that the above meagre outline of the subject matter of this volume has done more than convey a faint idea of the immense amount of material contained in the various chapters. To appreciate the encyclopaedic nature of this work, one must read it. And in spite of the wealth of facts therein contained, it is readable, because the standard of English is excellent and uniform. At the same time the selection of the subjects for the various chapters with divisions and subdivisions indicated in the text (and also in the Table of Contents) and the detailed Index make it an admirable book of reference. If one adds that the printing is of a very high standard, and that 846 pages of essays written by experts is priced at only 32s. 6d., it should not need more to persuade anyone at all interested in ecumenical Christianity and the history of religions to hasten to provide himself with a copy.

J. GILL. S.J.

THE UNITAS ASSOCIATION

is an international organization whose purpose it is to promote the spiritual union of men and especially of Christians. It was founded in Rome in 1945 by a group of professors and writers, priests and laymen; and in June of that year received the blessing of Pope Pius XII. Fr. Charles Boyer, S.J., Dean of the Theological Faculty of the Gregorian University in Rome, was elected president of the Association and also serves as editor of its organ Unitas *which appears in three editions: English, French, and Italian.*

Established at the center of Catholicity, the Unitas Association in carrying on its activities endeavors to follow with studied perfection the guidance of the Holy See. In striving to fulfill its purpose, it attempts to regulate its mission in accordance with the following principles:

To Catholics it recalls the benefits of the unity which they enjoy and the duty which is incumbent upon them to pray for those who are deprived of it. The Association invites the active co-operation of Catholics and exhorts them to keep ever before them the advice of Pope Pius XI: "This unity ought to be promoted less by discussion or other means than by the example of a saintly life".

To its separated brethren of the Eastern Churches, it speaks of those long glorious centuries of union when the Doctors of the East illumined the universal Church and triumphed with their Latin brethren over the most subtle and distressing heresies. Unitas lays stress upon all that the separated East has preserved in common with Catholics: the priesthood, the Sacraments, the cult of the Blessed Virgin Mary. It makes clear the duty of union and strives to eliminate the barriers which prejudice and resentment have in the course of the centuries erected between Christians of the East and West.

To Anglicans and Protestants, Unitas reveals the genuine character of the Roman Catholic Church. Across the imperfections of men, it tries to make evident that spirit of fraternal affection and faithfulness to the teachings of Christ which is at the very heart of the Church's life and the manifestation of the Holy Spirit at work in her. Finally, Unitas keeps in close touch with the Ecumenical Movement, and endeavors to aid it in its quest for unity.

* * *

The Unitas Association has affiliated groups in Italy, France, Belgium, Canada, and Turkey. All that is necessary to form a group of this kind to further the aim of Christian unity is that a small number of persons of good will plan their organization, obtain the approval of their bishop, and then make their step known to the Central Committee of the Association in Rome.